

ENGLISH TRANSLATION

**Bernardino Amico**

***Trattato delle Piante & Immagini de Sacri Edifizi  
di Terra Santa***

**Florence, 1620**

**Translation by David Sullivan for Octavo.**

The references to people and places in Amico's text and in the legends of the plates are standardized and in accordance with modern usage. For some features in the views of Jerusalem, the assistance of the translation of Frs. Theophilus Bellorini O.F.M. and Eugene Hoade O.F.M. (Jerusalem: Franciscan Press, 1953) was invaluable.

To render Amico's frequent scriptural citations, the language of his near contemporaries – the translators of the King James Bible – was used; readers should note that this accounts for the occasional discrepancy between Amico's references and those found in the translation.

Most of Amico's measurements are based on subdivisions of the Neapolitan cane, equaling 7 feet 3 inches.

NEAPOLITAN	ENGLISH
1 palm ( $\frac{1}{10}$ cane)	8 $\frac{3}{4}$ inches
1 inch ( $\frac{1}{12}$ palm)	$\frac{3}{4}$ of an inch
1 minute ( $\frac{1}{60}$ of an inch)	$\frac{3}{20}$ of an inch

Amico also employs the "braccio," translated as "cubit," equaling about 18 inches, and the ancient "stade,"  $\frac{1}{8}$  of a Roman mile, equaling 185 meters or a little over 200 yards.

**Using Octavo Translations**

The pages of this translation have two columns: the larger left column contains the translated text; the narrow right column contains page references and thumbnails of the book. Clicking on a reference (displayed in red), or the Thumbnail, will open that view in the Read version of the digital book. This translation file has been designed to be printed on letter-size paper.

TREATISE  
on the Plans and Images  
of the Sacred Edifices of  
THE HOLY LAND  
Drawn in Jerusalem  
according to the Rules of  
Perspective and the True Measure  
of their Size  
By R.P.F. BERNARDINO  
Amico of Gallipoli,  
of the Order of St. FRANCIS of  
the Observant Minor Friars  
Printed in Rome and newly  
reprinted by the same author  
in a smaller format  
with the addition of  
the Via Dolorosa  
and other sketches

Florence  
Pietro Ceconcelli  
At the Medici Stars  
With Permission of the Superiors  
1620

**To the Most Serene Cosimo the Second, Grand Duke of Tuscany.**

Finding myself in 1596 President of the Most Holy Sepulchre of Our Lord Jesus Christ, the “History of the Holy War” written by William of Tyre, the Metropolitan Archbishop and Chancellor of the Kingdom of Jerusalem, fell into my hands. In it I found an account of Peter the Hermit, who was cause and origin of that war. For he, having visited these holy places, and having seen the mistreatment accorded Christians by enemies of our Holy Faith, thinking it intolerable, was so inflamed by a charitable love for his fellows, that on his return to Italy, guided by the divine spirit, he brought about with his oratory that great deed, manifestly known to all, the liberation of the Holy Land by Godfrey of Bouillon, who was subsequently the first King of the Christians in Jerusalem. If the above-mentioned Christians of prior ages suffered, today our

title page



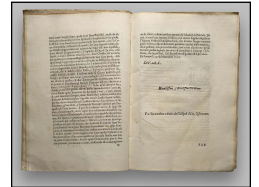
dedication 1



Fathers and pilgrims suffer a thousand times more, since not only are they mistreated, but in addition the taxes they pay have been raised, with new ones imposed, as it were, every year. What is worse and more important, is that they of old possessed

all the holy places which have been taken from us, whence results a great loss to all spiritual people. The places that have been taken from us are these: first, Mount Zion, where many Sacraments were performed, for instance the Last Supper, the Washing of Feet, and the Sacramental Supper, where Christ twice reappeared after his Resurrection to the Apostles, where the Holy Spirit descended, the Sepulchre of David, and other similar things; and second, the Mount of Olives, where Christ ascended into heaven, leaving there as a final trace the impression of his holy feet. Neither Fathers nor pilgrims enter such places today, so that I have as great a desire as did the aforesaid Peter the Hermit to go about expounding and preaching to the world of the incredible sufferings that they, the aforesaid Fathers and pilgrims are undergoing at the hands of these infidels. And on top of this evil, many of the sites now appear to have been profaned, to our great sorrow. However, though I do not find myself suited to what would be required for such a task, I will not cease for that reason to demonstrate to the entire world the inner pain I feel, availing myself of the talent that God, by his particular divine grace, gave me. Namely, tarrying in these parts for the space of about five years, I have drawn the true and accurate portraits of these most holy places – where we were redeemed through blood of the immaculate lamb, Jesus Christ Our Lord – as a universal benefit to Christendom, and in order to kindle and enflame the minds and hearts of the Catholic Princes for the recovery of the Holy Land. And although it is an old custom, still practiced today, for all who wish to publish their works to get permission to address and dedicate them to some worthy person so that they will be aided and defended by his favor and greatness, and more willingly read by the curious, I have not wearied myself much with this, since I have decided to dedicate the aforesaid portraits to him under whose great shadow I have by chance withdrawn, a great Maecenas who has welcomed me with every kindness and humanity, without any merit on my part. Nonetheless, I beg Your Most Serene Highness in all humility to accept these trifling accomplishments of mine (though they were brought to completion by serious study), that they may be as so many pyres of spiritual fire, to ignite people's hearts, and lift them up to the contemplation

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of the sacred and divine mysteries worked by the Savior of the World. Finally, I wish tearfully to beg another favor of Your Most Serene Highness: as waters flowing through the bowels and passages of the earth take on qualities from the veins through which they travel, and so are rendered health-giving, it will be thus, and not otherwise as these portraits pass through your hands, to be given to other Christian Princes. If this proves the case, I will be absolutely assured of what I have said above. Florence, November 20, 1619.

Your Most Serene Highness'  
most humble and devoted servant,  
Brother Bernardino Amico of Gallipoli, Observant Friar Minor

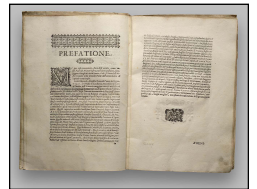
### Preface.

It seems appropriate for me to give this account of how our Fathers of the Observant Friars Minor came into possession and still possess their sites in the Holy Land, which I have extracted from the second part of Book 8, Chapter 25 of the chronicles of our order.

In the Year of Our Lord 1332, Friar Gherardo, the Minister General, at the request of Zaccharia, Archbishop of Saint Thaddeus in Armenia Major, sent many friars of the order to preach the Gospel and to convert those peoples, since the archdiocese had been united and joined in obedience to the Roman Church. Under his leadership, they converted many in Armenia. Among them was a monk named Consalo Saurati, a most learned and highly intelligent man. He taught himself the Armenian language while baptizing and preaching, and translated many Latin books into that tongue, thereby achieving great spiritual profit. Among them also was Garzia Arnaldo of Aquitaine. He, during a stay in Constantinople with the Empress of the Greeks, a Latin [Western] woman of the House of Savoy, led the Emperor of the Greeks to embrace the true Catholic faith. This emperor sent the same Friar Garzia to Pope John XXII to ask him for some Catholic preachers to help his people convert. The pope entrusted this mission to Minister General Friar Gherardo. Among the other friars who went to Armenia was Friar Ruggiero Guarini, of the Province of Aquitaine. Going to the Holy Land, it is said that he obtained from the Sultan the most holy place of Mount Zion, where the Lord dined with his disciples and where the Holy Spirit descended before the Apostles with a tongue of fire; and that here this good Father built a place for the Friars Minor. This is what

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preface 1





the so-called “Ancient Chronicles,” treating of twenty-four Ministers General of the order, say. But the truth is that the most devout Roberto, King of Sicily and of Jerusalem, the brother of Bishop Saint Louis, a Friar Minor, along with his most devout wife, Lady Sancia, obtained the rights of continuous habitation and performance of their offices on holy Mount Zion for the Friars Minor by giving most noble presents to the Sultan of Egypt. The Queen, Lady Sancia, as stated

in a papal bull, erected buildings in those places and houses for the friars, including within them the Cenacle of the Lord and the Chapel of the Holy Spirit, along with another chapel on the spot where Christ appeared to the holy Apostles on the day of the Resurrection. The Queen ordered that there should be twelve friars living together as a family continuously in this, and several more in the Most Holy Sepulchre, so they could perform the divine offices there, and they would be maintained and supported by her. She also directed that there should be three laypersons there as servants for the friars. Concerning all this, the King and Queen wrote to Pope Clement V, beseeching him to confirm the whole plan. The pope kindly granted their request on the last day of November, just after his coronation in the year 1336. He composed a bull addressed to Minister General Friar Consalo and another to the Minister of the Province of Naples beginning, “Let us give graceful thanks to the bestower of all graces, etc.” In it he grants them the right to send sufficient and suitable brethren, exemplary of their Order, in a number they might deem appropriate, enough to celebrate the divine offices in both the Church of the Most Holy Sepulchre as well as at Mount Zion, provided that he was very well informed of the good and virtuous qualities of the friars whom they would send to so holy a service; as though giving them authority to send friars to those lands according to need. It may be that Friar Ruggiero had a license authorizing the presence of some of these friars in the place in Bethlehem where the Manger of Our Lord is, where they remain to the present day, providing great consolation to the pilgrims who come to visit those holy places, given that mention is made of the receipt and possession of Bethlehem in certain bulls down to that of Gregory XI, in which he grants license to build a place within the Chapel of Saint Nicholas near Bethlehem for their use, with a cemetery, bell towers, a house, and the necessary places, notwithstanding the decree of Pope Boniface VIII.

### The printer to his kind readers.

The author, kind readers, has demonstrated to the world with heartfelt emotion that, in publishing the present work on the sacred edifices in Jerusalem, he has been more zealous in the observation of the just and exact measurements (as you can see) than for the niceties of orthography, above all since he is of a nation far removed in its writing from our Tuscany. Therefore, if you find a few words not conforming to proper orthography, pardon the author's pure intentions and the obedience of the printer, who has vowed to follow authors' manuscripts and wishes in every respect. May they live happily, and may the Lord heap on them their every honorable desire.

**Friar Angelo d'Aversa, observant reformed Friar Minor, Minister of the Province of Rome, Vicar General in the Cisalpine regions, and servant.**

By these presents permission is granted to Reverend Father Friar Bernardino Amico of Gallipoli of our order to have printed "The Plans and Images of the Sacred Edifices of the Holy Land, drawn in Jerusalem, according to the Rules of Perspective and the True Measure of their Size" by the aforesaid Father; and, when printed, to publish them, with permission of the superiors, according to the Sacred Council of Trent, and in faith, etc. Given at Santa Maria in Aracoeli, July 20, 1609.

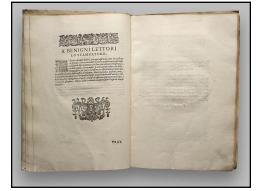
Friar Angelo d'Aversa Vicar General

### Treatise on the Plans and Images of the Sacred Edifices of the Holy Land.

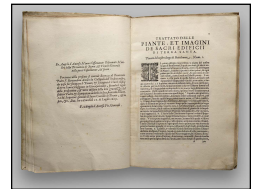
#### Plan of our place in Bethlehem. Number 1.

The first drawing shows the plan of our place in Bethlehem which, like all the others, is measured using the standard cane used in the Kingdom of Naples. This is divided into ten palms, every palm into twelve inches, and every inch into five minutes, as can be seen in the plan itself. Number 1 is the doorway of this building. The extent of the under portico is twenty-six palms three inches long, and fourteen palms wide. 2 is the square, which is not measured in its entirety, but only in the outlined part. This contains three cisterns noted as 4, and is one hundred fifteen palms three inches long, and seventy-nine palms three inches wide. Of the vacant spaces between the lines, marked with stars, the first faces north and the second, toward the east. In my judgment, and from

printer's note



license



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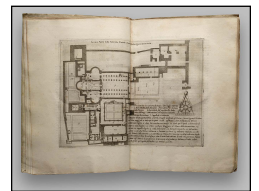
the traces that are visible there, these must have been covered colonnades for walking. One of them is twenty and one-half palms wide, the other thirteen. 5. The place where Saint Jerome used to read, now is a stable for horses. You go down three palms here; the open space is one hundred fifteen palms long and forty-three wide. Its vault is completely covered with beautiful arris work resting on the columns which can be seen in the middle; they are of granite, thirty palms high. The line seen on the west is six palms high, and makes a floor where the Saint used to read. 6. The atrium of the church, all covered by a vault of arris work, is twenty-eight palms high, seventy-five long and twenty-six palms nine inches wide. Here there is a magnificent, but walled-up, doorway. In the middle there is a tiny exit, only three palms wide and five high, so that the horses will not enter the church. The door itself is of heavy wood, half a palm thick, with a bar allowing it to be closed when there is time, to defend against the Arabs, prohibiting their entry. 7. The beautiful and venerable church built by Saint Helen is dedicated to the Blessed Virgin. This was all clad with slabs of marble, as can still be seen in the floor of the high altar and in the choir. The wall is still covered with hooks by which the marble was attached. Now it is utterly bare because of the ravages of the Turks, who used these stones

Plate 1. The true plan of the Most Holy Nativity and Manger of Our Lord Jesus Christ.

The procession followed every evening to the Holy Manger and other underground locations.

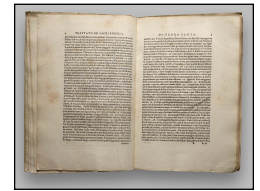
- A. Altar of the Nativity
- B. Altar of the Holy Manger
- C. Altar of the Magi
- D. Altar of the Innocents
- E. Where Saint Jerome translated the Bible
- F. Sepulchre of Saint Jerome
- G. Sepulchre of Saint Paula
- H. Sepulchre of Saint Eusebius, disciple of Saint Jerome
- I. Chapel of Saint Catherine
- 1. Main doorway of the whole building
- 2. Courtyard
- 3. Uninhabited places
- 4. Cisterns
- 5. Where Saint Jerome used to read

plate 1



6. Atrium
7. Main church
8. Stairway going up to the Armenians
9. Where the Greeks are buried
10. Where the Greeks baptize
11. Where the Magi rested
12. Stairway going down to the Manger
13. House of straw
14. Cellar
15. High altar
16. Altar of the Circumcision
17. Place of the Greeks
18. Chapel of the Greeks
19. Stairs to the tower
20. Doorway to the convent
21. Cloister
22. Stairway going up to the kitchen, refectory, and storeroom
23. Choir
24. Ruined refectory
25. Cells
26. Oratory of the sacristy
27. Sacristy
28. Church of Saint Catherine
29. Where they arrange the weaving
30. Stairs
31. Where oil is kept
32. Where our Fathers celebrate mass day and night
33. Saint Jerome's room
34. Pilgrims' rooms
35. Restrooms
36. Garden
37. Place of the fleas
38. Belvedere
39. Steps
40. Chapels
41. Garden
42. Ruins
43. View

to adorn their mosque in Jerusalem. The main floor is decorated with beautiful paving work, and is divided into five naves. The middle nave is forty-three palms wide, the others sixteen each. The bases of the columns are three palms square and between one base and the next there are nine palms. The doorway is twelve palms, and from the doorway to the wall of the apse behind the high altar it is two hundred seventy-two and one-half palms. Between the two apses of the crossing is one hundred seventy-four palms. The diameter of the apses is thirty-eight palms, as can be more easily seen in Plate 3. To the north and south are two semicircular stairways of five steps each, marked with the number 12. From them, you descend to the Holy Manger. They are of red marble, and each step is sixteen inches wide and one palm high. There are beautifully worked doorways of bronze here; a third of each is fashioned as railings. This may be to add to their beauty or, as I think, to provide light and air, since the Manger receives no other light, and also so that it can be seen and worshipped by people standing outside. These doorways are each adorned with four most beautiful columns of the most valuable marble. Number 20 represents a small doorway through which you enter the cloister, four palms wide and seven high, with a step fifteen inches down. The door is wood, half a palm thick, and covered with iron on the side of the church, with a strong closure inside, and a thick bar, all this to guard the place from the Arabs. 21. The central cloister, eighty-nine palms wide and eighty-three wide. The wall on which the columns rest is four palms high, the corridors are one hundred twenty-eight palms long and one hundred twenty-four wide. To the east, seventeen and one-half palms, to the west, sixteen and one-half palms, to the south, seventeen palms nine inches, and to the north, twenty-six palms eight inches. 24. This was a beautiful refectory, but it is now roofless. It is one hundred fifteen palms long and forty-one palms three inches wide. In the aforesaid cloister there are four doorways toward the east, through two of which one entered the Church of Saint Catherine; through one of the other two (which is kept locked) you enter the under portico, and through the other, the courtyard. 27 is the sacristy, nineteen palms long and seventeen wide. 26. The oratory or, rather, the preparatory room for the Fathers when they wish to celebrate holy mass. It is twenty-two palms long and seventeen wide. 25. These are cells for the brothers, in one of which, connected with the aforesaid places, the sacristan stays. It is fourteen palms wide, and seventeen long. Three of these rooms get light from the garden; the neighboring one receives it from the courtyard from the north. Of the other cells to the north, the first to the east has two windows, one to the right of the



door as you enter, the other to the north; the second, the same; the third receives light from the courtyard. The courtyard is thirty-eight palms wide and forty-three long. The under portico is seventy-six palms long and nineteen wide. From the stairway of the under portico, marked with

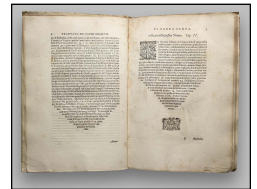
the number 30, you go to the roof. Under the arch that it makes, there is a place to sit, with a table of stone where the Fathers, together with the pilgrims, usually eat after returning from their visits to nearby places. 43. This is a roofless loggia you reach by climbing five steps; its floor is on a level with the windows of the aforesaid cells. Under these steps is a fireplace where they warm themselves during winter, and where water is warmed to wash the feet of the pilgrims. 34. Rooms for the pilgrims, the largest of which is fifty palms long, and twenty-six wide, while the other two are twenty by twenty-one and one-half. 33. This is a room they call "Saint Jerome's," always occupied by some devout brother for the devotion of that glorious saint. It is twenty-six palms square. All of these rooms have their light from the north. 28. The Church of Saint Catherine, in which it is said and held for a certainty that she, coming to visit these sacred and holy places, was wed with Christ. For this reason, there is the same indulgence here as there is on Mount Sinai, a service to the pilgrims who, for want of money or other obstacle, cannot go to that mountain. 15. Here is the high altar, where the Most Holy Sacrament rests continuously. 32. The choir, where our Fathers celebrate the holy offices day and night. 31. The place where they keep the oil for the lamps, which burn continuously; there are twenty-one of them. 30. The stairway by which you climb to the aforesaid place, which is a small but beautiful cell, very pious, getting light from the east. To the south, there is a small opening looking into the large church; through it you see the door to the Holy Manger. This too is called Saint Jerome's room; I lived there for six months while I served there, however unworthy, as guardian. 12. The stairway by which you ascend from and descend to the underground areas, namely the Most Holy Manger and elsewhere. The open space of this church is one hundred thirty-nine palms long and twenty-seven and one-half wide. There are three walls of which the first is eleven palms, the second ten, and the third sixteen palms three inches. The vault is rounded, and beyond the courtyard there is a small staircase marked number 30 by which you climb to the level of the brothers' cells. Under this is the door to the garden, where you go down three steps. 36. This is the garden. 38. This is a small, open loggia, where the Fathers usually go in the evening to see a beautiful and extensive vista.

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Although it can be seen from other spots, and enjoyed from many more, this is nonetheless more visited because it is more remote, and protected against the southwestern wind, which arises around the twenty-first hour and lasts until night. From here you can see the cave where David was when he cut the clothing of Saul in Engaddi, and where the vineyard of balsam was. You can almost see the Dead Sea, rugged mountains, hills, dusty plains, and many farms and buildings to the east. Below, a good mile away, as though in a cave, you can see the beautiful monastery of Saints Paula

and Eustachia, in whom Rome may glory more than in her Lucretias, Cornelias, and Virginias. This is intact, but roofless. Outside stands a handsome carob tree, etc. 39 and 41. These are gardens, and the square of 39 is full of orange trees; along the outline of this number there is a very beautiful arbor. The other garden, marked 41, is full of various trees, mostly pomegranates. 28 [18]. This is a place belonging to the Greeks, entered by the staircase marked 17, next to the high altar of the main church. 19. This is the tower which was, and is yet, very strong, although it is somewhat dismantled toward the top. It defended the whole complex, since it was not dominated from any direction except from the south, by a small mountain of live rock a good crossbow shot away. Below this you travel by a narrow passage, chiseled out of the rock, two palms and a half wide, and six high, about thirty paces long. There is found the holy cave where the most Blessed Virgin, along with her little son, Christ Our Lord, hid herself at Joseph's command, after he had been warned by the angel to go into Egypt. Here, they say, as the Glorious Child was feeding, there was such an abundance of milk that it poured out onto the ground. For this reason the place received special grace, and not only Christians but infidels, too, come every day to gather some of the rocks, washing them in water that they then give to their animals when the mother's milk is lacking for some reason. These rocks, powdered, are called to this day "milk of the Madonna," and testimony to their powers may be had of innumerable ladies of France, Italy, and Spain. Because of their experience of blessings received, they ask all returning pilgrims from this region about this fact with the greatest curiosity. This cave is almost circular, and around twelve palms in diameter. There is an altar at which mass in honor of the Blessed Virgin is celebrated. A similar place is visible a little further on, to the left, but there is nothing noteworthy there. Returning, then, to the tower, I say that its interior is forty-nine palms long and thirty-nine wide. The walls are twenty-one palms three inches in thickness, and twenty palms in length. Climbing by

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the stairs up under the vault, you find a reasonably comfortable dwelling, and above this, a roofless terrace, whence there is a wide and most beautiful vista.

### Elevation of the previous plan. Chapter 2.

The second drawing, which follows, is the whole body of the prior plan, drawn in perspective. In order to view this well and distinctly, you must fix its point, or center at its proportionate distance, indicated by the line placed above the drawing. You must take care, however, not to do as some do, who, taking the sheet in their hands unite their line of sight with that of the line, regarding it crosswise. Rather, you must take the drawing in your hands and, closing one eye, look with the other at the point from a distance equal to the length of the line, being “in majesty” or as though in a frontispiece, as I might say, and also out of place according to how the figure will be produced; fixing your eye in a straight line and then turning it without moving your head, the image will appear in relief, just as though it were made of solid matter. The heights of the buildings in this complex are as follows: the uncovered area, number 28 [*sic*], is forty-three palms high on the outside; the pilgrims’ rooms, number 34, are seventy-nine and one-half palms on the outside; the wall of the courtyard on the side of the garden, number 26, is thirty-seven and one-half palms; to the west, from the floor of the refectory, cellar, and kitchen, number 14, is thirty-nine palms. From these measurements you may conclude the rest. The circumference of this complex is two thousand eight hundred fifty palms, or two hundred eighty-five canes.

### Plate 2. Elevation of the whole body of the previous plan.

The heights of this building are:

At 14, thirty-nine palms

26: thirty-seven and one-half

28: forty-three

34: seventy-nine and one-half

2. Courtyard

1. Doorway

4. Cisterns

8. Where Saint Jerome used to read

6. Doorway of the atrium

7. Church

21. Cloister

24. Roofless refectory

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plate 2



28. Stairway going up to the Church of Saint Catherine
29. Where they arrange the weaving
30. House of the Armenians
31. Tower of the Greeks
42. Ruins

**Detailed plan of the church of the aforesaid place, with its underground areas, and the addition of several things therein lacking. Chapter 3.**

Underground areas: A. Birthplace. B. Manger. C. Altar of the Magi. D. Chapel of the Innocents. E. Where St. Jerome translated the Bible. F. Sepulchre of St. Jerome. G. Sepulchre of Saint Paula. H. Sepulchre of Saint Eusebius. The other individual places are marked with the following numbers: 2. Chair. 3. Base. 5. Where the Magi put their gifts. 6. Steps. 7. Table. 8. Predellas. 9. Door. 10. Cupboard. 11. Chapel of Saint Joseph. 12. Stairs. 13. Column. 14. Stairway going up and down between the Church of Saint Catherine and the Holy Manger. 15. Stairway which used to go up and down from the cloister.

Upper plan of the aforesaid church. 4. Cistern. 7. Body of the church. 10. Font where the Greeks baptize. 11. Altar where the Magi rested when they had arrived to adore the newborn child, King of the Jews, and offer their gifts, namely gold, frankincense, and myrrh. 12. Stairs by which you go down to the Holy Manger. 16. Altar, where he was circumcised on the eighth day after his birth, and was called Jesus. Nor should one wonder at this, since according to certain scholars, the law imposed no necessity to take the Child to the temple to be circumcised, but wherever they wanted. Moreover, Saint Vincent, in his sermon on the circumcision says the Savior was circumcised near his birthplace, and this is also the teaching of the Holy Mother Church. 17. Stairway you climb to go to the tower, where there is a Greek caloiro [*sic*] to guard the place; they have no other. 20. Door by which you enter the convent of our Fathers.

**First elevation toward the east of the previous plan. Chapter 4.**

This fourth drawing shows the first elevation toward the east of the previous plan, divided through the middle from apse to apse of the crossing, showing parts of the elevation of the upper church together with the underground part, all drawn in perspective, so that their locations can be seen. The last figure, drawn below, shows the same small part of the underground areas, namely the Nativity and the site of the adoration of the Magi. It is without shading so that

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the various members will not be confused, but seen more distinctly for their better evaluation. A. Birthplace. c. Altar of the Magi. 5. [s] Where they put the aforesaid gifts. 11. Where the Magi rested. 12. Stairs.

Plate 3. Detailed plan, clearer than the previous one; as evident from the scale, it is somewhat bigger than the first drawing. The alphabet and the numbers are the same as in the first figure.

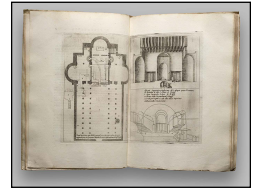
Plate 4. Upper and lower elevation of the eastern part of the Holy Manger.

- A. Birthplace of Christ
- c. Altar of the Magi
- s. Where the gifts of the Magi were laid
- 11. Altar where the Magi rested
- 12. Stairway going up to the upper church
- 16. Altar of the Circumcision

#### Various elevations of the aforesaid church. Chapter 5.

In these elevations, the particular places are marked with the same figure each time they appear. I will give the accurate measurements for each elevation. Going in order of the following drawings, I will refer to the first figure as first, because it follows immediately, but it is the second of the elevations in this book, and numbered as the fifth plate. Also, because it shows the entire body of the church, I will give here the measurements for all the other parts of this magnificent and venerable church. Its height is, beginning from the bases, columns, and capitals, twenty-seven palms; from the tops of the capitals to the windows, twenty-two palms; and from the windows to the roof, twenty-one palms, making in all a height of seventy palms. The rafters are one and one-half palms in cross section; above them rest planks forming the roof. This roof was completely covered with lead by our Fathers in the year of the conquest of Granada, which was 1492, aided by their Catholic and most Christian Majesties, King Ferdinand and Queen Isabel. This lead was the cause of many travails our Fathers have suffered, for janissaries never come here without wanting some to make bullets for their harquebuses. Not wanting to allow this, the Fathers receive many a bastinado as a result, along with other insults. Despite all the diligence they have employed, at this date almost all the walls have been uncovered, so that the rain is doing the gravest damage to the rafters. In short, if God does not provide, the whole building will go to ruin very soon.

plates 3 and 4



page 9



## Chapter 6.

The other figure, which follows below the first, is the third of the aforesaid elevations, and is numbered as the sixth plate. It is divided from the great doorway of the said church to the apse behind the high altar, along with the underground birthplace and Manger. These underground parts do not appear very distinctly, given the larger size of the above-ground parts. I was unable to do less [*sic*] without exceeding the bounds of the drawing. However, to the side I have made the same underground parts larger and more distinct, so that using the numbered notes you will enjoy the whole better.

Plate 5. This drawing shows the magnificent and beautiful church...with part of the place whose plan we have considered above.

- 7. Church
- 20. Doorway of the convent
- 21. Cloister
- 24. Roofless refectory
- 33. Saint Jerome's room

Below is the same church separated in half lengthwise along with the underground Manger, as may be seen better in the larger figure next to it.

Plate 6. Detailed elevation of the Holy Manger as mentioned above.

- A. Birthplace
- B. Holy Manger
- C. Altar of the Magi
- D. Underground doorway; from this, it is possible to view the small place beneath the main church
- 12. Stairway going up to the aforesaid church

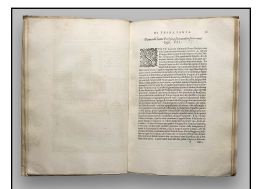
## Plan of the Holy Manger and its underground parts. Chapter 7.

The seventh plan, of the Holy Manger with all its underground parts, follows. The letter A indicates the place where Our Lord Jesus Christ was born. The line with two small squares (indicated as angles) forms a low bench of white marble, five inches high, eight and one-half palms long, and two palms eight inches wide. The second line toward the apse goes down by as much as the bench is high, and the whole area is completely smooth and adorned with the finest marble, upon which a star is engraved, whose rays are on the floor. The circular area, however, goes down by three inches. Within it stands a stone of

plates 5 and 6



page 10

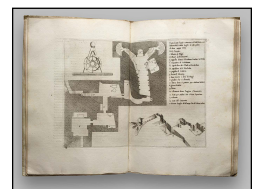


serpentine as an ornament and sign: it is here that the Blessed Virgin gave birth. The wall of the apse is decorated all over with panels of the most beautiful marble, three inches thick and on a level with the altar, which is six palms above the ground, seven palms wide and three palms and three inches deep, set two inches into the wall on each side. Above it is a very old picture in which the glorious Virgin is seen along with Saint Joseph on his knees in the act of viewing and adoring the newborn Infant, who rests in the Manger on straw. Also depicted are animals and the image of a night receiving its illumination from the Son – a wonderful contrivance of the painter, who has also depicted in the farther distance an indistinct landscape, where one sees the angel appearing to the shepherds as they guard their flock, together with a part of the flock so natural in appearance that nothing more could be desired. In another part of the picture there is a choir of angels, singing “Gloria in Excelsis,” so well represented and embellished that the onlooker seems to see Heaven and Paradise open. This picture has an area of eight palms. The other small squares are rough pilasters made of material native to the place, fifteen inches square and six palms in height, serving to hold the candles and ampullae. At B is the Most Holy Manger, called the Holy Chapel, where one goes down three steps (indicated by the number 6), each ten inches wide and equally deep. The Holy Manger is five palms long and three palms three inches wide. The two parallel lines indicate the beam of the crib, which is a piece of marble in place of the wooden one, which was taken to Rome and preserved in the Church of Santa Maria Maggiore, together with what is missing here. The empty space that remains here is ornamented with the finest marble. The aforesaid beam is one palm high and the same in width, and slopes down toward the Manger by seven inches. The other sides are two and one-half palms high and adorned

Plate 7. Plan of all the underground places of Bethlehem, the elevation of the above-mentioned places being from a height of eight palms.

- A. Where Christ was born
- B. Holy Manger
- C. Altar of the Magi
- D. Altar of the Innocents
- E. Chapel where Saint Jerome translated the Bible
- F. Sepulchre of Saint Jerome
- G. Sepulchre of Saints Paula and Eustochia
- H. Sepulchre of Saint Eusebius

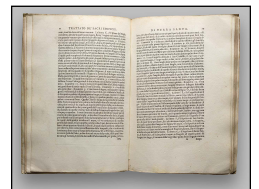
plate 7



2. Bench for sitting
3. Base of the column
5. Where they put the gifts of the Magi
6. Steps going down
7. Chest where preparations are made for mass
8. Predellas
9. Door
10. Cupboard where vestments are kept
12. Stairs to go to the upper church
13. Column
14. Stairs to the Convent
- o. Indicates places for the lamps, which burn continuously

with white marble, as I have said. Letter c is the Altar of the Magi, so-called because this is where the Blessed Virgin was with the Holy Child when they came to adore him and offer him gifts gold, frankincense, and myrrh. These things rest on the small stand labeled number 5. The aforesaid altar is five palms six inches high. Above it hangs a handsome painting from the hand of the excellent artist Giacomo Palma, showing the aforesaid story. The altar is of marble, six palms long and three wide, and five inches thick. Above the floor it is joined to the aforesaid stand, which forms a semicircle toward the southwest, making a right angle. On top of it rests a small, unornamented column of serpentine. It is four palms high and six inches in diameter; it supports the grotto of the place joined with the Holy Manger. The pavement of this cave is all decorated with marble paving tiles. It is ten palms long and six palms three inches wide. The ceiling, along with that that encloses the aforesaid cave remains in its primitive state, with no other adornment, only the same simplicity it had when the Savior was laid to rest there, all ordered by the Holy Spirit so that it would remain as the sign and memorial of so worthy a mystery. The greatest devotion is born in the hearts of onlookers from such simplicity and purity. The small square labeled number 3 is a column supporting both grottos. It is ten palms high, counting its base and capital. Number 12 is the stairway by which you climb to the main church. The steps are each eleven inches high. Number 2 is a chair two palms high. Number 7 is a wooden chest in which they put vestments, and where the priests prepare themselves to celebrate mass. It is four palms high, and its surface is four long and three wide. Number 8 indicates predellas made of tuff. They are fifteen inches square and two palms and three

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inches each. This church is forty-eight palms long from the door to the low ledge at the birthplace; from the ledge to the wall of the apse is nine palms. From corner to corner at the entrance to the underground doorway is fourteen palms, and from the bottom step of either stairway is twenty-six palms. The floor of this church is all of marble paving stones, each stone being five palms square. The walls are all fitted with the most beautiful panels made of marble, each four palms wide and ten palms high, until you get to the stairways, which, with their walls, are natural stone, as I have said. Above the panels fitted into the wall there is a small band of marble two inches thick. On this rests the vault, eighteen palms high, where various stories, all in mosaic, appear. These are hard to decipher, since the said vault is all sooty from the lamps which perpetually burn there. There are nine at the birthplace, and six in the Manger, maintained at the Fathers' expense, and two more in the middle of the vault in the care of the Armenians, conceded as a special grace to them by our Fathers

because, while they were imprisoned for the space of four years, the Armenians officiated in the church and at our instance guarded all these holy places. Besides which, their nation is more nearly kin to us than any other. Number 8 is the room given to the Armenians for this purpose, as appears in the upper plan. Number 9 is the doorway of the aforesaid church of the Holy Manger, where you enter the underground areas. It is three palms six inches wide and eight high. Number 10 is the cupboard where they keep the materials necessary to celebrate the holy mass. It is seven palms high and three palms three inches square, and two palms off the floor. Number 11 is a chapel dedicated to Saint Joseph. Its open space is twenty-three palms long, eleven palms two and one-half inches wide, and twelve palms high. The places marked with o's are where three lamps sit, burning continuously, giving light to the said places, which receive none from elsewhere. Letter D is the Altar of the Innocents, under which some of those innocents were entombed. The platform of this altar is fifteen inches off the ground and from the corners is eight palms long and three wide, as is the altar, except that it is six palms from the ground. From the corner of the wall of this altar to the bend to the north is twenty palms two inches. From the bend to the other corner is five palms, and from this corner to the other is fourteen palms; the southern wall is as much. Number 13 is a rustic, unornamented column serving as sole support of the cave. It is twelve palms high. The floor of the grotto slopes down two palms from the door of the neighboring chapel of Saint Joseph around the sign o. You go down without

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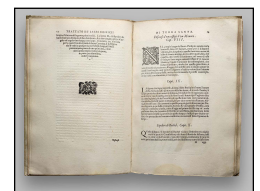
steps, but along smooth earth. Letter E is the chapel where the glorious Saint Jerome translated the Bible, where his altar is. It is seven palms long, three wide, and five high. To reach it, you climb two steps; the open space of the chapel is twenty-seven palms six inches long and twenty-one wide. To the north above the highest part of the vault there is a little window which looks onto the cloister. It is one palm long and one-half palm wide, and gives only mediocre light. The vault is man-made, and seventeen palms high. Long ago the stairway was used for going up and down into the cloister, but today they no longer use it, for love of the Turks, so that when people want to visit the Holy Manger they do not enter through the convent, but are given entrance via a small door in the main church. The letter F is the sepulchre of Saint Jerome, which serves as an altar and is five palms off the ground and from corner to corner ten palms long and three palms and six inches wide. Its surface is a beautiful slab of marble, like all the rest. In the drawing where there is a small square on the altar toward the western wall, they say there are portions of the relics of the said Saint. Letter G is the sepulchre of Saints Paula and Eustochia. It is five palms high and from corner to corner six palms long and three wide. The open space of the chapel is sixteen palms wide and twenty-three long.

The height of the grotto is eleven palms. Letter H is the sepulchre of Saint Eusebius, the disciple of Saint Jerome. It is five palms high and from corner to corner eight long and three wide. Number 14 is the staircase by which you go to the Church of Saint Catherine. The drawing seen in perspective on the same page is the same plan named above, from a height of eight palms, so that you can better see, by way of example, how you go from part to part.

### Discourse on the effigy of a monk. Chapter 8.

In the very spot of the Holy Manger marked with the letter B there are three façades, as seen in the drawing, two palms high. These are all ornamented with slabs of white marble. In the middle of one of them, the one toward the north, can be seen drawn in natural black lines the effigy of a devout monk. It is the opinion of scholars that this is Saint Jerome, considering that this great saint, a true mirror of penitence, we read, burned with divine love in these holy places; whence it seems that the Savior wished to trace his portrait with the very hand of nature so that the faithful might contemplate it eternally with devotion and wonder.

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## Chapter 9.

The figure following shows the Holy Manger along with all the body of the lower church, the third part of its elevations. The view is to the west. The particular places are marked on the drawing, and the measurements have been discussed above. But of the one who emerged hence, let it be in the future. Some scholars, piously discoursing of the excellence of this holy house, are of the opinion that Jesse, the father of David, also known by the name of Abisai, stayed with his flocks in this very grotto where Our Savior was born, and that David was circumcised here and anointed king by the prophet Samuel. This seems consonant with the text as we read it in the first book of Kings [I Samuel], Chapter 16. Hence we may say that the mother of Christ came to give birth in this place not out of necessity, but illuminated by the Holy Spirit, and was forced to seek shelter in so lowly an inn by divine will, not human accident.

## Sepulchre of Rachel. Chapter 10.

This drawing is of the sepulchre of Rachel, a mile distant from Bethlehem in the direction of Jerusalem. It is about sixty paces off the road to the west. Seemingly time, devourer of all things, has been powerless here, since it stands entire and as though it had been built today.

Plate 8. Image imprinted by nature in a piece of white marble, said to be Saint Jerome.

Plate 9. Elevation of the western part of the Holy Manger.

- B. Holy Manger
2. Ledge
5. Where they put the gifts of the Magi
6. Steps
7. Chest
8. Predellas
9. Doorway to the underground areas

Plate 10. Elevation of the Sepulchre of the Blessed Rachel.

- A. Sepulchre
- B. The place where there is a water supply for travelers

plates 8,9, and 10

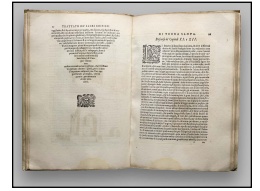


From what they say, the sepulchre has a surface of such material that iron cannot damage it. I have not measured it. But from what I have been able to judge, the wall is four palms, the pilasters five palms square, and from one to the next is ten palms. The arch, which looks like a small chapel, marked with the letter B, is a place in the middle of which stands a vase built into the lower wall. The Turks keep this full of water more or less continuously, for the use of passersby. (Countless such vases are found throughout the countryside, where water is scarce. They are legacies for their souls, according to their religion.) The place is held in much veneration, and they do not want Christians to set foot within. This is why I could not measure it, but I have represented it as best as I could, to commemorate such a relic of antiquity.

#### A Discourse. Chapters 11 and 12.

The following drawings are the plan and various different elevations of the Holy Manger, drawn in perspective, notwithstanding that the others are differently placed than you have seen in the past drawings. Because things united have greater force, I have desired to put them together here, not worrying about some who might wish to say, especially at first glance, that I have made several parts of a single figure. But I let them know that this is not the case, and that each of the drawings is different, and necessary, so that no detail may remain hidden. The measurements of the elevation are in the previous chapters, but the names of the individual places will be noted in the engraving. I will state plainly that beneath the altar of the Nativity there is a tablet around three canes square, which extends somewhat and then hangs down, in which the following antiphon is inscribed as a *cantus firmus*: “Today Christ is born, today the Savior has appeared; today the angels sing on earth, and the archangels delight; today the just exult, saying, Glory to God in the highest, alleluia.” This is sung every evening in the ordinary procession with its versicle and prayer, as is also done in all the other places I have already mentioned. A short and pious digression comes to mind for the devout readers of the description of this holy and sacred place. This is to contemplate the great goodness of God, for whom it did not suffice to confine his only begotten Son in the womb of a young woman, who “made himself of no reputation, and took upon him the form of a servant” [Phil. 2:7], but moreover made him be born in a humble stall among animals, as we read, “he lay in a manger, and shone in heaven.” This is so great and wondrous a thing that I think that not only no common man, but not even any of the saints has been able to arrive at the highest degree necessary to contemplate

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this holy mystery. And although I have mentioned before that this place belonged to Abisai, the father of David, and that here David, too, was born, and anointed as king, nonetheless when the Virgin gave birth it was not in that state in which it had been, but was a very humble stall, a wretched and abject place. But for all this, whoever enters and contemplates the purity of the Virgin, the splendor of the Infant, the grave contemplation of Joseph seeing his son resting in the manger among the animals, and being acknowledged by them as their Lord, the arrival of the shepherds, wondering to see this great thing, announced to them by the angel, “Behold, I bring you tidings of great joy, for unto you is born this day a Savior;” in the midst of all this, Mary “pondered all these words in her heart,” seeing the three crowned kings arrive from far off lands with such grandeur and majesty, “entering

Plates 11, 12. Plan and elevations of the Nativity and Holy Manger.

- A. Nativity
- B. Holy Manger
- C. Altar of the Magi
- D. Where the Virgin Mary was seated when the Magi came to adore him, the Holy Infant
2. Ledge
3. Base where the gifts of the Magi were placed
6. Steps
7. Bench
8. Predellas
9. Doorway
10. Cupboard
11. Where the vestments are kept
12. Stairs

the house they found the boy with his mother Mary, and falling to the ground adored him” – I say, contemplating all this, that it would be impossible not to sigh and weep outright, not from terror or fear, no, but out of the tenderness of one’s spirit, arising in the breast out of devotion to this holy house, that is such and so great, that neither pen may write nor tongue declare it. But these reverend and devout Fathers who from time to time spend the night here in prayer (as do the Catholic pilgrims) will be able to recount this truth, made manifest by me. Ah! may it please God, that certain powerful Christians, touched by the

plates 11 and 12



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divine spirit, might be able to taste all that I have spoken of. If so, I should be certain that they would send all of their wealth in order to recover from the hands of these dogs, mortal enemies of our Catholic faith and holy Law, this orient pearl.

**Account of Matarea, a place in Egypt where the Blessed Virgin rested with Our Lord Jesus Christ and Saint Joseph, on the flight to Egypt; and of a miracle that occurred in 1597 while the author of the present work was in Cairo as President and Confessor of the Christians. Chapter 13.**

Five miles from new Cairo and ten from the old, there is a place of great antiquity called Matarea. It is full of delights, of a temperate, healthy climate, and abounding with fresh water. The pasha of Cairo and the other Muslims go there from time to time for amusement, and Christians frequently visit it too, out of the devotion they bear the place. The reason that Christians hold the place in the highest veneration is none other than that the Blessed Virgin rested here on her voyage to Egypt to lodge with her Most Holy Son and Saint Joseph. Since in the said place there was neither hut nor house where they could take shelter, a tree miraculously opened from roots to the middle of the trunk; it is called Pharaoh's Fig, and served as their hut and shelter. Its figure may be seen in the place marked A. With my own hands, I have taken fruit from it, and eaten of it.

Here, in memory of the Queen of Heaven, the Catholics long ago built a church preserved to this day. It is a room with two divisions. The first of the said divisions is nine cubits wide and twelve wide. The other, which the steps go up to, is fifteen cubits square. In the middle of the first at the intersection with the steps is a pool of water, marked B. This comes from a waterwheel, as you see marked in the drawing with C, irrigating many adjacent gardens, in particular the one where the balsam tree is. This tree is the remnant to this day of the one Cleopatra brought from Engaddi, a place in Judea. You can see this in the following figure at letter F. In the wall of the first division of the said church is a small cupboard one and one-half cubits high and about three-fourths wide, two cubits above the floor. In it are three stones; the fourth, which was at the base of the window, was stolen by the French, and gave off the sweetest odor, far surpassing amber, musk, and civet – their scents can often still be discerned. The color of these stones is like that of porphyry, and it is piously told that the Blessed Virgin placed her only begotten Son here. Holy mass was celebrated in this place on every feast day and especially during the solemnities of the Madonna,

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Plate 13. Prospective view of the church in Cairo called Matarea.

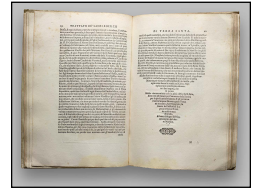
- A. Fig tree which miraculously opened to afford the Virgin Mary shelter
- B. Pool of water
- C. Engine to raise water
- D. Altar for saying mass
- F. Garden of the balsam

and every Sabbath. Because in my time there was no altar, mass was celebrated using a portable altar, and one accommodated oneself under this cupboard as best as one could, even at great risk, since more than half of the said church was uncovered, and there was no wall in front, but only a wooden stockade. For this reason I, Father Brother Bernardino of Gallipoli, President and Confessor of the Christian merchants inhabiting Cairo, was sent by the most Reverend Father, the Guardian of Mount Zion, to see to the repair of the ruins of this church, with the help of the merchants. Once arrived, I met with Marsilio Acquisiti, among the most senior of the Florentine merchants there, and also the advocate in Cairo for the said Fathers; he was also consul for all nations, except the Venetians. He told me that it would be necessary first to speak to the illustrious lord Andrea Paruta, consul of the Venetians, so that the merchants could dispose of this matter with his authority. This was done, and all the merchants replied that it was a good thing to do, and so they unanimously besought the said Marsilio to take on himself the task of rebuilding the church. When that was accomplished, each one of them would reimburse him for his expenses. He then asked license to build from the pasha, who gladly granted it, since the pashas were accustomed to go there for amusement, and to drink the waters – which they say Our Lord blessed – all year round while staying there. The undertaking began, and having brought it to the point of perfection, Marsilio called on the merchants, touching each one for his part proportionately. But they, having changed their minds, replied that although he might have had expenses, they would not have rebuilt anything. Marsilio bitterly lamented this to me, the aforesaid Father; and though I made every effort to cause them to reimburse him, I was nonetheless unable to bring them to pay even the smallest part of his expenses. But I comforted the said Marsilio and gave him such heart that, although the work was not yet finished, he completed it in every respect. However, it seems that the Most Holy Mother, who takes special care of those devoted to her, wanted to reimburse him for his expenses in the following manner. As the said Marsilio was leisurely going about the

plate 13



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public square on business, a ten-year-old Muslim boy presented himself, asking if he would like to buy a precious stone, to which he replied that he would like to buy it. The boy then showed him a piece of Asian emerald weighing half an ounce, and asked three madini as his price (one julius in our money). Marsilio sought out the boy later to give him more, thinking he had given too little, but he never found him again. He went to find the said priest, showing him the jewel he had bought, and saying how the Most Holy Madonna had, so to speak, reimbursed him for the expenses incurred on her behalf, attributing this happenstance to her good graces. He sold the same jewel later for three hundred zecchini. But since there is never a lack of jealousy,

many of the same merchants (foremost among them Simone Borreo, then consul of all the nations, except the Venetians) not only withdrew from their promised contributions, but also accused him before the pasha, Mohammed Shirisit, a capital enemy of the Christians, of having erected an inscription in this building. This was carved in a stone one-half palm long, one-quarter wide, and said these exact words: "In the name of God this church was restored by Marsilio Acquisiti of Florence." Moreover, they charged that he had built without a license, and was therefore subject to the penalty for *lèse majesté*. The said stone was inscribed with a blade by the hands of Signor Giovanni Serignana, a Catalan merchant, and one of those who had insistently begged the said Marsilio to do this construction. Marsilio was taken into custody, and imprisoned not only at the gravest risk of the confiscation of his goods, but even of his life. However, with the aid of the Blessed Virgin, who never abandons her devoted, it was shown to the pasha that he had had license to build, and that placing inscriptions was not prejudicial to the Sultan Murat. Therefore he was released from prison, although he had to pay one thousand five hundred zecchini for his release. This sum was applied to the construction of a building by which one goes on the way to Matarea, as a shelter for the cavalry who make the nightly rounds of Cairo. Notwithstanding this, his business affairs multiplied so greatly that, if at the beginning he was remunerated for his expenses by the jewel, now nothing was wanting for the growth of his wealth, on account of the persecution he had undergone. On the other hand, the said Simone Borreo, who had accused and persecuted him, was removed from office shortly thereafter, and was seen wandering as a beggar, needing the support of the said Marsilio.

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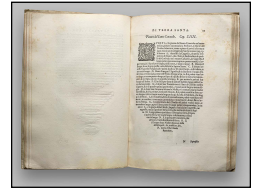
### Plan of the Holy Cenacle. Chapter 14.

This is the plan of the Holy Cenacle, or dining chamber, on Mount Zion, where the passion and death of Our Savior begins, as any devout soul may easily learn reading Saint John, Chapter 13. Letter A shows the chapel where David's sepulchre is. This is made in the likeness of that of Godfrey on Mount Calvary. The chapel is forty-five palms four inches long, and thirty wide. The sepulchre is nine palms long and five wide. B shows the spot above the vault where the Holy Spirit descended. C is where the paschal lamb was roasted. It is twelve palms six inches wide, and seventeen palms three inches long. D is where the lamb was eaten, and is called the place of the ceremonial meal, as can be read in Exodus, Chapter 12. It is twenty-eight palms wide and thirty-four long. Above this spot the sacramental meal is held; in sign of this, the letter E is affixed to indicate its place later, in the elevation. F is the stairway by which you climb to the aforesaid place of the sacramental meal. G is where Saint Thomas touched Our Lord Christ's side. It is fourteen palms nine inches wide and thirty long. H is where Saint John said mass and gave communion to the Most Holy Mother. It is the world's first church, and is twenty-six palms seven inches long and twenty palms five inches wide. From here you go to the dwelling which today belongs to the Moors. I is the cloister, which twenty-two palms three inches, twenty-two palms three inches, and twenty-two palms nine inches around. Within it stands an olive tree. K is a corridor of the cloister, eleven palms wide and thirty-seven long. On the other side it is fifty-two palms three inches long. L is the doorway of the church, which has no other entrance or exit. The upper level, however, has a door going to the outside stairway. M is the place where the pilgrims rest, upstairs and down. It is ten palms three inches wide and nineteen palms ten inches long. N is the doorway of the convent, which on the outside is entirely reinforced with iron. O is the place where Our Lord said to his disciples, "Go forth and preach, etc." P is the stairway to the upper church.

Plates 14, 15. Plan and elevation of the Church of the Most Holy Cenacle.

- A. Sepulchre of David
- B. Where the Holy Spirit descended
- C. Where the paschal lamb was roasted
- D. Where they ate
- E. Where they performed the sacramental meal
- F. Stairs to the aforesaid place

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plates 14 and 15



- G. Chapel of Saint Thomas
- H. Where Saint John said mass
- I. Cloister
- K. Corridor
- L. Door to the lower church
- M. Place to rest
- N. Door of the convent
- O. Where he said, "Go forth and preach the Gospel to every creature."
- P. Upper door

#### **Elevation of the aforesaid plan. Chapter 15.**

The elevation of the plan follows. There is no need to give its measurements, but only to mention its main points with letters. A is the sepulchre of David. B is where the Holy Spirit descended. C is where the paschal lamb was roasted. D is the Supper. E is where the Most Holy Sacrament was instituted. F is the stairway by which you climb to the upper church. L is the doorway of the lower church. M is the pilgrims' room.

#### **Plan and elevation of the church built in Annas' house. Chapter 16.**

This drawing is the plan and elevation of the church in the house of Annas the priest, known as the Church of the Angels. Outside it is planted a very old olive tree where they say that Our Lord was bound and abused by the officers as they waited to have audience with Annas. Around this tree they have built a kind of small house, humbly built of stone and earth. Within, a lamp burns continuously. It was in the aforesaid house that one of the witnesses slapped Christ Our Lord, saying, "Thus do you reply to the high priest?" It is twenty-nine palms in width and thirty-six palms nine inches long. The pillars are three palms two inches long, and two wide. Between one and the next is sixteen palms eight inches. The place belongs to the Armenians.

#### **Plan and elevation of the church built in Caiphas' house. Chapter 17.**

A pious and ancient monastery of the Armenians was erected in the house of Caiphas. But because of the insolent harassment of the Turks it is uninhabited. It is outside the city near the Cenacle, which stands like a fortress. I made the drawing you see here as a memorial, representing the church of the aforesaid convent, called "Our Savior's." Within the altar is the stone that was in the door of Christ's tomb. Not without reason the two Marys lamented over it,

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saying to each other, “Who shall roll us away the stone from the door of the sepulchre?” [Mark 16:3.] From corner to corner is it eleven palms three inches long, and three palms nine inches wide, and two thick. B is the place where Christ Our Lord was held by the priests, and therefore is called the Prison of Christ. Here he was abused as the Evangelist says, “And some began to spit on him and to cover his face, etc.” [Mark 14:65.] C is where the cock crowed. The body of this church is forty-six palms wide and fifty-six palms three inches long. The crossing is eleven palms six inches wide and fifty-five palms long.

Plate 16. Plan and elevation of the church built in the house of Annas the priest.  
A. Indicates an olive tree where they say Christ was bound

Plate 17. Plan and elevation of the church built in Caiphas' house.

- A. Prison of Our Lord Jesus Christ
- B. Altar made of the stone that served to wall up the door of the sepulchre of Our Lord
- C. Capitol of the column where the cock crowed

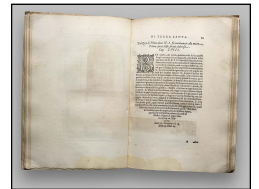
**Pilate's palace, where Our Lord was condemned to death. First part of the Via Dolorosa. Chapter 18.**

Because I was in this place three or four times at the time of the three governors, having been sent on certain matters by the Guardian, the most Reverend Father, Brother Francesco Salandra, when I had ample opportunity to see the whole place, I may truly say that it seemed a great building, as you may easily see from the drawing. Let my dear readers look in the obtuse corner of the cloister, marked x. I have left this cloister open to show this sign indicating another entrance, going inside about fifteen paces. From this, you enter a large room, thirty paces in length and fifteen in width. Its windows are to the south, and look onto the square of the temple. They say that it was in this room that court was held condemning Christ to death, and justice is administered here to this day. The places which can be recognized are the following: A indicates the column, now found in Rome at the church of Saint Prassede, which was used to tie up the horses as they were curried. Here too, they say, Christ Our Lord was tied up and whipped. But for a better understanding of the truth of this matter, read the Meditations of Saint Bonaventure. B is where Pilate washed his hands; now it is used as a kitchen. C is the stairway of eight steps, taken to Rome, as all Christendom knows, and named the Holy Stairway here as there, but remaining in its same form. And if

plates 16 and 17



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any curious, or better, devout person wishes to know what happened to Our Savior in the aforesaid palace, let him read Matthew 26, Mark 15, Luke 25, John 18-19, Isaiah 53, and Deuteronomy 25.

Plate 18. Palace of Pilate, the beginning of the Via Dolorosa, or rather, the Way of the Cross.

- A. Square
- B. Cloister
- c. Where Pilate washed his hands
- D. Column where Our Lord was whipped
- E. Holy Stairway
- x. Doorway going further inside

### Arch of Pilate, the second part of the Via Dolorosa. Chapter 19.

This Arch of Pilate, as it is called by the common people, is where, according to Saint John, Chapter 19, Pilate stood when he displayed Jesus, cruelly whipped, vilely spat upon, with the crown of thorns on his head and the purple robe on his back, to the princes and people of the Jews, saying, “Ecce homo.” He thought this would be enough to satisfy the aforesaid people, but below the window where Our Lord was shown is a plaque of white marble, about five palms square, well wrought and set in the wall. On it is written in handsome, large Roman letters: “Away with him, away with him, crucify him.” [John 19:15.] I cannot refrain from launching a short digression concerning this arch on the basis of what Christian Andrichom Delfo says in his book about the city of Jerusalem, at paragraph one hundred twenty. He also cites John 19 and says, “Xystus Portico, built like a stone bridge, with many arches, above the public square, very great in size and embellished with uncovered loggias for strolling. The passage going from the palace of Pilate to the Antonine fortress was through this, and indeed then to the Temple.” He also puts the following words on his map: “Xystus Portico, embellished with many arches, above the public square, where Pilate showed Christ to the Jews, saying, ‘Ecce homo.’” Concerning this, I say that this arch is separated from the palace of Pilate by about ninety paces to the west, and that the Antonine fortress is to the east, separated from the aforesaid palace by eighty paces, all lying in a straight street. From this, I leave it to the judgment of the reader how Delfo’s statements can be consistent with the facts. To more fully assure yourself of this, look at the drawing – the aforesaid Delfo puts the palace of Pilate to the north in his map, joined to the arch, and the

plate 18



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Antonine fortress seems to be joined to the same arch from the south. But the palace is to the south, at the distance I have stated. That this arch should be on the square, and very large, cannot be, because it is placed over the street, and has its foundations in the walls of the said street. They are high walls, thick, and very old, with no dwelling on either side. The southern wall begins at the western corner forming the arch, beneath which is the Chapel of Our Lady, and continues to the Holy Stairway. That of the north begins at another corner forming the street going to the palace of Herod; this is between the arch and where Christ met his beloved Mother, and continues to the Antonine fortress. The truth is that one went from Pilate's palace

Plate 19. Second part of the Via Dolorosa.

- A. Arch of Pilate, where Christ stood as Pilate said, "Ecce homo."
- B. Chapel off the road, built because Christ carrying the cross encountered his mother in this street

through this arch, and thence to the palace of Herod, just as we receive it by tradition, and as you go from the Palazzo Pitti to the Palazzo Vecchio in Florence or, in Rome, from Saint Peter's to the Castello Sant'Angelo, or from Saint Mark's to Aracoeli. But this arch was open, from what little can be seen. It is also true that people used to go from the Antonine fortress to the Temple, as you can still see a few arches today. Immediately following this figure is the place where the Most Holy Mother encountered her only begotten Son, bearing the cross on his flogged and flayed shoulders in the company of two criminals. The sorrow, pity, and anguish arising between them was such, and so great, that I do not believe they had the satisfaction of speaking even one word to each other. I consider this among the greatest sorrows that the Virgin Mary could have experienced. But I leave every good Christian man and woman to contemplate and meditate on this, for if they do so, they will reap not just one fruit, but many, for the salvation of their souls.

**Third part of the Via Dolorosa, where Simon of Cyrene was oppressed.**  
**Chapter 20.**

There are many mysteries here, the first of which is recounted by the evangelists Mark in his fifteenth chapter and Luke in his twenty-third, namely that they took the cross from Our Savior, and put it onto the shoulders of Simon of Cyrene, the father of Alexander and Rufus. This Simon had come from a vil-

plate 19



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lage and, because he took the cross against his will, and by a chance encounter, unaware of the special grace God was granting him, he lost the merit of it. This is something my good reader should subtly meditate on, considering that whenever some trouble comes his way, he should take it in good stead, as sent from the Lord, even if he brought it upon himself. Doing so, he makes it meritorious. Nor should he ever bewail God, let his fortune be good or bad, always conforming himself to God, as Job said, “What? Shall we receive good at the hand of God, and shall we not receive evil?” [Job 2:10.] Moreover, we should consider in what a state of exhaustion, lassitude, weakness, and affliction Our Redeemer must have found himself at this moment, having weakened his body by the long penitence he had undergone, and after his arrest in the garden; and besides the other abuses, scholars say that he received six thousand six hundred sixty-six blows. And after a cross of fifteen palms in length and eight in width, a good palm in thickness, was placed on his flayed and bloody shoulders, consider the wolfish charity by which they were moved to take the cross from him, fearing that he might die in the street, whereby they would lose the full satisfaction of seeing him die on the cross between two thieves, like a criminal; and above all, shortly before they had cried out raging at the top of their lungs, “Away with him, away with him, crucify him.” Letter A on the following drawing shows where what I narrated above occurred. B shows what followed, that is, this is the street where the Son of Man, turning to the women of Jerusalem, following him in tears, said, “Weep not for me, but weep for yourselves, and for your children. For behold the days are coming in the which they shall say to the mountains, fall on us, and to the hills, cover us. For if they do these things in a green tree, what shall be done in the dry?” [Luke 23: 28-31.] The prophet Zechariah, many, many years before, heard and saw in the spirit of prophecy these laments in the very same streets, just as if he had been present. The afore-said Zechariah was born here, prophesied here, died here, and in this connection says, “They shall mourn for him as one mourneth for her only son,

Plate 20. Third Part of the Via Dolorosa.

- A. Where Simon was forced to carry the cross behind Christ
- B. Where Christ said to the women who stood weeping, “Weep not for me, but weep for yourselves.”
- C. House of Dives
- D. House of the Pharisee
- E. House of Veronica

plate 20

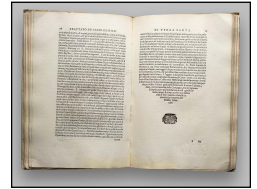




- f. Where sentence was passed on Christ
- g. Judgment Gate

and shall be in bitterness for him, as one that is in bitterness for her first born son. In that day there shall be a great mourning in Jerusalem.” [Zechariah 12:10-11.] They also say that some of these women were from Galilee, who had followed him out their great devotion, and because of the many blessings they had received from him. At letter c is the house of the wretched Dives, where the dogs, irrational animals, had more pity than the rational animal, licking the stinking and pus-filled wounds of the poor beggar Lazarus (Luke 16). D indicates the house of the Pharisee. In his sixteenth chapter, Luke tells how Mary Magdalene, learning that the Savior was with the aforesaid Pharisee, “brought an alabaster box of ointment.” This woman’s act, so full of humility, faith, hope and of such charity, arose from no other source than the sermon of Our Lord Jesus Christ, in which he used these words: “Blessed are they that hear the word of God, and keep it.” [Luke 11:28.] Attentively pondering that term “word” in her mind, she was illuminated by it, and by virtue of that light she became aware of her evil ways, which had brought her close to hell, and far removed from the glory promised to her. Thus, she grew wise most joyfully, and, not losing any time, she truly cast off the old Adam and dressed herself anew, that is, in Jesus Christ, throwing off not only her vices, but also her vain, lascivious garments. Dressing herself in a humble garb of penitence and taking, as we have said, the box of alabaster in her hand, she rushed to the house of the Pharisee just like a stricken roe to the fount of mercy. There she received that great gift the Evangelist records, which should have been sufficient example to every true and devout penitent. E shows that this was the house of Veronica. Of this woman, I find nothing said in either of the sacred scriptures, but only what is the common talk of the people. I do not marvel at this since, if everything Our Lord Jesus Christ did or wrought had been written down, the volumes would have mounted up to heaven. And besides, the Gospels do not mention the encounter with the Virgin Mary, as I shown in the other, previous figure. But there are very many things that we have only from tradition, and one of the them concerns this woman. She, I believe, had heard and seen Christ preaching in Jerusalem, converting sinners, giving sight to the blind, healing the crippled, raising the dead, and handsome, as David says in his eighty-fourth [*sic*; forty-fifth in the King James Version] psalm, “Comely is he beyond the sons of men.” And later, she heard the sons of the Hebrews singing in his glory, “Blessed be the King who cometh in the name of the Lord.” [Luke

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19:39.] And then a few days later she saw him pass before her, just as described in Isaiah 53: "He hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him." Touched by the Holy Spirit, she was moved in her heart of hearts like the woman of whom Luke says, "A certain woman of the company lifted up her voice and said unto him, 'Blessed is the womb that bare thee, and the paps which thou hast sucked.'" [Luke 11:27.] It could not be said that this woman was not praiseworthy bold, since she rose up so firmly

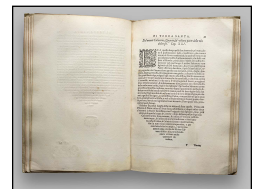
to cry out in the midst of such a huge crowd, gathered, as I believe, to hear the preaching of Christ. She, inspired by the Divine Word performed so heroic a deed. Likewise Veronica, armed with holy Faith, Hope, and Love, took no regard of the priests or the soldiers or horses, nor of any of the armed men that were there, but fearlessly and courageously entered into the midst of that evil mob. She piously offered the white cloth of her veil to her sweet Lord Jesus Christ, anguished and half alive, so that he might dry the precious sweat from his holy and most delicate face. On it, as all know, the true image of his most holy face remained miraculously imprinted. This is an awe-inspiring relic, honorably preserved today in the Church of Saint Peter in Rome. It is displayed with solemn pomp on certain fixed days, much to the joy and consolation of bystanders. G is the gate Nehemiah (Chapter 3) calls the old gate. It is to the west of the Temple. Nowadays it is called the Judgment Gate, for no other reason than that it was the custom to read sentence on those condemned for theft or murder to death on the cross at the place marked F. This is just as they say happened to Christ, whose sentence was read in the very same place. I do not wonder at this, nor does it seem to me unseemly, since this is the last passage from the city to Mount Calvary, where, for the convenience of the country dwellers, the people gathered, and for their greater satisfaction those villainous, evil, and impious ministers omitted nothing that might result in disgrace and shame for Our Savior.

### **On Mount Calvary, the last part of the Via Dolorosa. Chapter 21.**

This place, public, filthy, and ugly, is where they executed the thieves and criminals condemned to death on the cross. This was then the most infamous, cruel, and detestable punishment ever known, yet God chose it for our redemption: in such a place Our Savior, true Son of God in human form was offered as a sacrifice for us by the eternal Father on the altar of the cross. The immaculate Lamb paid him with torments, pains, and sorrows, stripped, bound, beaten and bloodied,

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the justly owed penalty for our most grievous sins. Turning around from right to left, to see if perchance there might be anyone who would recognize him, and be moved to pity him, he sees, alas, all opposing him, like wild, roaring lions, rashly and insolently saying, “Why does God not free this man from our hands, if he is his Son?” Our Savior was led like a lamb to the slaughter, stretched out on the ground or on the shameful gallows, and in unwonted manner pierced through the hands and feet on the rough wood of the Holy Cross. But he, far from ever growing angry with them, but more than ever, like a benign and most pious father, pitying their ignorance, raised his eyes to heaven and rendered to the Father his due thanks, and asked mercy for them, saying in a tearful voice, “Father, forgive them, for they know not what they do.” [Luke 23: 34.]

The distances between the prior places on the Via Dolorosa are: from the palace of Pilate to the arch, is sixty paces; from there to where the Most Holy Mother encountered her only begotten Son is one hundred paces; from that place to the Cyrenean is sixty paces, and from there to the house of the Pharisee is ninety. To Veronica’s seventy-five paces, and to the Judgment Gate is one hundred paces. To Calvary it will be four hundred. Altogether, this makes nine hundred forty. To complete the trip it will be a mile, and especially now, since from Mount Calvary to the Judgment Gate there are many corners to turn.

Plate 21. Fourth part of the Via Dolorosa.

- A. Judgment Gate
- B. Valley of the dead bodies
- C. Calvary, the Holy Sacred Mount
- D. Most Holy Sepulchre of Our Lord Jesus Christ

#### Plan of everything within the Church of the Most Holy Sepulchre, and Mount Calvary. Chapter 22.

The following plan is of the Church of the Most Holy Sepulchre of Our Lord, together with Mount Calvary. Here I shall not expatiate much, since all the details are found in the table. I shall proceed by giving the measurements of the main parts. First, then, is letter A, which is within the shadowed area; to find it quickly, look just above P. It is a railing four palms high and two palms nine inches wide. Here stands a piece of the column at which Our Lord was whipped in the courtroom of Pilate. According to Saint Jerome, this was placed as a support in the atrium of the church of Mount Zion. It was there for many

plate 21



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years, and then was taken from the ruins of that place and repositioned where it is today. It is of the most beautiful porphyry, three palms and one-half high, and one palm in diameter. It is surrounded by a handsome and strong iron grating, which is itself surrounded by a marble cornice, five inches thick. In front of this is the altar where mass is celebrated. It is six palms long and three wide, from corner to corner, and six palms above the ground. From this point the procession performed every night begins, in the order of the alphabet. Letter **B** is a low, dark chapel, called the prison of Christ. They say that he was held here and abused while the things to crucify him were being prepared on Mount Calvary. The interior of this chapel is twenty-nine palms to the north and twenty-three to the south, and twenty-five to the east. The vault is eleven palms high, and the place belongs to the Georgians. Letter **C** is where they cast lots for the clothing of Our Lord. It belongs to the Armenians. Its interior is twenty-two palms long and eleven wide. The diameter of the apses is eighteen palms. Here you go down a stairway and arrive at letter **D**, which is the place where the True Cross was found. For this reason, the chapel is called, "The Discovery of the Holy Cross." The altar in the apse belongs to our Fathers; the other, to the Greeks. The measurements of the circumference, beginning from the corners, by the stairway, which has eleven steps, are twenty-nine palms, thirty, eighteen and one-half, nineteen, and nineteen. The stairway is seven; altogether this makes one hundred twenty-four palms in circumference. The place is very dark, making the cavern fairly frightening. Letter **E** is Saint Helen's chapel. It belongs to the Armenians. This was where Saint Helen was when she was having them look for the cross. As a sign of this, there is a throne of the most beautiful marble, roughly wrought in ancient style. It is the square marked with the sign \* . The pillars of the dome of this chapel are four palms square, and between one and the next is twenty and one-half palms widthwise, and twenty-three lengthwise, and four palms high. Between the aforesaid pillars and the hollows of the walls from one side to the other

Plate 22. True plan of the Most Holy Sepulchre of Our Lord Jesus Christ on Mount Calvary.

The alphabet indicates all the places visited each evening at compline by our fathers and pilgrims, when there are any, with their hymns, antiphons, verses and prayers, as described in various books treating of the Holy Land.

A. Column of the flagellation

plate 22

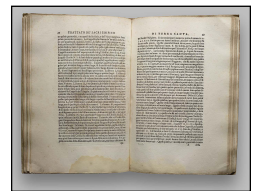


- B. Christ's prison
- C. Where they cast lots for Christ's garments
- D. Where the cross was found
- E. Saint Helen's chapel
- F. Piece of the column at which he was crowned with thorns
- G. Where he was crucified
- H. Where the cross was raised
  - I. Where he was anointed
- K. Chapel of the Angel
- L. Sacred Holy Sepulchre
- M. Where he appeared to the Magdalene
- N. Where he appeared to the Madonna
- O. Where the cross was placed after being found
- P. Place of the Nestorians
  - 1. Square
  - 2. Where they burned Mary of Spain
  - 3. Where Brother Cosimo of Andalusia was burned
  - 4. Where the Greek priests officiate
  - 5. Bell tower of the church
  - 6. Where you go to the Abyssinians
  - 7. Where Mary of Egypt stood
  - 8. From here, you used to climb to Mount Calvary
  - 9. Walled-up doorway
- 10. Where the officials stand when they receive the impost
- 11. Entry of the church
- 12. Sepulchres of Baldwin and Godfrey
- 13. Sepulchre of Melchizedek
- 14. Place and dwelling of the Georgians
- 15. Sepulchre of the wives and children of the kings
- 16. Opening of Mount Calvary
- 17. Where the Madonna stood while Christ was crucified
- 18. Place of the Syrians
- 19. Room going to the Armenians
- 20. Place of the Abyssinians
- 21. Place of the Copts
- 22. Tomb of Joseph of Arimathaea
- 23. Staircase and doorway

24. The Greeks' fountain
25. Cistern
26. Women's restrooms
28. Where the Georgians cook
29. Sacristy of the Greeks
- †. Ascent to Mount Calvary
30. Altar of the Greeks
31. Choir
32. Where the Greeks say the center of the earth is
33. Patriarchal throne
34. Where they sing the Gospel
35. High altar
36. Staircase
37. Chapel where the inscription of the cross was placed
38. Where a devout man of Christ lived many years
39. Staircase going down
40. Where Abraham sacrificed
41. Entry to our place

is fourteen palms. Between those of the stairway and the high altar is fourteen and one-half palms. The chapels on either side of the stairway are fifteen and one-half palms square. The pillar of the high altar is seven palms on a side, and the diameter of the main apse is eighteen palms; the other is twelve palms. The whole square of this chapel is ninety-one palms long and seventy-two and one-half wide. Returning by the stairway you come to letter F. This is called the Chapel of the Insult; it belongs to the Abyssinians. Beneath its altar is part of a column, two palms and one-half high and two palms in diameter. On it Christ Our Lord was made to sit when they put the crown of thorns on him in Pilate's courtroom. From there it was brought into this chapel where it is preserved devotedly and with great care. This chapel, measured from corner to corner, is seventeen palms long and ten wide. The apse is fifteen palms in diameter. From here you go to Mount Calvary, the place marked with the letter H. This will be discussed in connection with its own drawing. Letter I is the stone of anointing. It is eight palms long and four wide, from corner to corner. The line outside is an iron barrier, one palm from the ground, with its feet encased in lead. The two small circles which can be seen are two candelabras of bronze, also encased in lead. Here eight lamps burn continuously, one for each of the na-

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tions. Letter κ is an oratory of man-made material, since the Holy Sepulchre can accommodate no more than three people at once. This oratory was also made as a decoration and ornament of the Holy Sepulchre, and is called the Chapel of the Angel. The small square seen there is a natural stone fifteen inches from the ground, and two palms six inches square. It served as a support for the stone from the tomb. The interior of the chapel is fourteen palms long and six wide. That of the Holy Sepulchre (at letter L) is from corner to corner eight and one-half long and eight wide. But this will be discussed below. Letter M represents the places where Christ Our Lord appeared to the Magdalene in the form of a gardener, [John 20:15]; the Magdalene stood here, toward the sepulchre. The circles visible here indicate pieces of the most beautiful marble work. They are six palms and three inches in diameter each. Letter N is the chapel of the appearance of Christ to the Blessed Virgin; our Fathers continuously officiate there. The circle seen there denotes the place where the glorious Virgin was when Our Savior appeared to her after the resurrection. It is thought that he appeared here before in any other place. Letter O is a small chapel like that of the flagellation. In it, there was long a piece of the True Cross. Today there is a small wooden cross one and one-half palms in length, in the center of which there is a well-fitted piece of glass. Beneath it, say some, there is a piece of the True Cross, but since the said glass is dimmed by age and more or less opaque, you cannot see anything at all beneath it. P is the small Chapel of the Magdalene; it belongs to the Nestorians, but no services are performed here.

The alphabet ends here, and the numbered places begin. First numbers 1 through 7, which I omit because I have not measured them; what they denote, however, is noted in the plan. This venerable church has three contiguous doors; the first is numbered 8, which is the stairway by which they used to climb to Mount Calvary, descending from there to the church, at the place marked with the sign \*. The second is marked number 9, and is walled up. The third, number 11, serves as entrance and exit. It always remains locked by key. Anytime someone wishes to enter, it is necessary to send for the key, and not without a nice tip to the one who has custody of it. When the pilgrims come, though, it is necessary to cover the stand before the door at Number 10 with carpets and cushions. When they come with their trains, the more pilgrims there are, the merrier, since they take nine zecchini from each of ours, and from the inhabitants of the country, four and one-half. They also take the same from our compatriot merchants, who give a madino more each to the doormen, who always keep the

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door half shut in order to observe more diligently the payment of these tips. The inhabitants of Jerusalem and its surroundings pay only the madino. The aforesaid doorway is thirteen palms high. Once beyond the door on the left it is sixteen palms between one pillar and the other. This pillar has six columns, two on a side, and is fourteen palms square, and thirteen distant from the next. From this to the other two pillars to the east with columns is seventeen palms, and the pillars are each four palms wide and five long. From these to the others to the east is nineteen palms. From the six northern columns to the pillar of the central dome is twenty-eight and one-half palms. This pillar is eighteen palms wide and eighteen and one-half long. The one to the north is sixteen palms four inches wide and seventeen palms three inches long. The one to the east is seventeen wide and seventeen palms three inches long. The one to the south is equal to this; between one and the other, there are forty and forty-two palms seven inches. Of the two number 17s, the one in a circle indicates the place where they say the Blessed Virgin stood while her Son, Christ Our Lord, was being crucified. The other is the dwelling of the Copts, and is twenty palms eight inches wide and twenty-three and one-half palms long. Number 18 is the place of the Armenians. It is twenty-eight and one-half palms long and twenty wide. Numbers 20, 21, and 23 indicate places where I think there were formerly chapels, but now they are used as dwelling-places. Numbers 20 and 23 belong to the Abyssinians, and 21 to the Jacobites. Each one is twenty-eight palms in diameter. From 20 to 23 is one hundred fifty-six palms going between the pillars, each of which is distant from the next by ten palms. They are seven palms square in exterior measurement; within, they are cylindrical, not rectangular as shown here. These pillars and the apses and walls of the circumference

of the dome used to be covered by panels of marble, as the piazza can still be seen to be, although the marble is entirely ruined by age, and because this place was for a long time used as a stable for horsemen. Between the columns and the wall is twenty-one palms. The pillars are all of varying sizes, but the columns are spaced proportionately at equal distances. Number 30 is the altar of the Greeks, where they never say mass, but use it rather on the eve of the Holy Sabbath to perform one of their superstitious rites which they call the Holy Fire. The floor in front of this altar is thirty-three palms long and fourteen and one-half wide, measured from corner to corner. Number 37 is a chapel where the inscription from the cross used to be. Today it is abandoned, and offices are no longer celebrated there. Its area is eight palms wide and sixteen long. Now,

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returning to the chapel marked N, number 41 is the entrance to our place, where you go up four steps. Its area is nine palms square. The square on the left hand belongs to the Armenians, and is a simple house. The chapel between A and P is known as the Magdalene's, and belongs to the Nestorians. Numbers 42 are the chairs of the choir, with their stools in front. The small square is the wooden stand where the books are kept for celebrating divine office day and night. The Most Holy Sacrament is kept here continuously at the high altar. The openings in the wall are cupboards in which vestments for mass are kept. This small church is thirty, thirty-one and one-half, and forty palms around. The small chapel in the center is eleven palms wide and thirteen and one-half long. The meaning of the other numbers [43-48] is shown in the legend, along with the remainder of the stairway above which the Turks, with their wives and children, live. We are sorely troubled by them, as they constantly throw stones and toss all kinds of rubbish into the stairwell. Then they call one of the resident Fathers, crying and clamoring, to return a rope they drop down, and then they toss much filth down his back. For this reason, there is need of great forbearance. The Turks persist in this kind of havoc even though the Fathers often give them bread, vinegar, oil, and many other things they ask for, not out of any need they might have, but because they enjoy taking them from the Fathers. And if occasionally the Fathers refuse, they rain down rocks on them, and multiply their injuries and losses.

#### **Elevation of the exterior façade of the previous plan. Chapter 23.**

This twenty-third drawing is the whole body of the previous plan. It is not, however, just as it is shown here, since it is surrounded by dwellings; in particular, the buildings on one and the other side of the square are almost as high as the church. For this reason, nothing is visible except the façade and part of the central dome. I have done this so that the body of the building may be seen from outside, as it is inside, and to satisfy the eye, and also to show that ancient place of Father Abraham with the figure of Isaac, a prefiguring of Christ, at number 10. This chapel has three free sides, the fourth being conjoined with Mount Calvary to the north. Outside, it is clad with stone and inside, with the whitest marble, as is the entire floor. In the middle of this is a square worked in various stones; in its center is a star to indicate that this is where the altar of Abraham was. Outside, to the south and west is an ancient olive tree which, nonetheless, bears ample fruit. Here is where they say the animal stood that Abraham later gave as a sacrifice. Number 11 is the doorway, which is double. The wooden door is old, and shut

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with a sealed chain and a padlock, as mentioned above; the keys are held by the Cadi and Nemi of the hostel. In the middle of this doorway are three openings, two of which are used for speaking, and the middle one for offering ingredients for the daily meals. The decoration of this doorway is magnificent, at least according to the ancient style. It has four columns of the most beautiful marble on each side, and so does the other. Each arch has a vault decorated with carved foliage, and in the architrave are the following figures in bas relief: the Blessed Virgin with Christ in her arms; the raising of Lazarus; the entry into Jerusalem and the procession of palms; the Holy Cenacle; and the taking in the garden, with Judas kissing the Lord. The bell tower is seen as it appears from outside, but from what can be seen from inside, there were eighteen bells, according to our custom, since there are that many openings in the vault. Under the stairway by which you climb to Mount Calvary, at number 7, that infamous whore, Mary of Egypt, used to stand, being barred from entering the Holy Sepulchre until, praying and weeping ceaselessly before an image of the Blessed Virgin, she merited the consolation of a divine response. The sources of light for this building are the following: the opening of the dome covering the Holy Sepulchre; that of the choir, which is in the middle, with four windows (giving little light, however, because of its height); and that which appears outside above the door. This gives much light since it faces south.

Plate 23. Elevation of the external façade of the previous plan.

1. Square
2. Where they burned Mary of Spain
3. Where Brother Cosimo was burned
4. Church where the Greek priests officiate
5. Bell tower
6. House of the Abyssinians through which you go to the site of the sacrifice of Abraham, which is marked X
7. Where Mary of Egypt wept
8. Descent to Mount Calvary
9. Artificial entry
10. Where the officials stand when they take the donations of the Christians
11. Entrance to the church
- D. Where the cross was found, in the lower part
- F. Dome of the Chapel of Saint Helen
- G. Dome of the choir

plate 23



**[Interior] elevation of the aforesaid church. Chapter 24.**

The following three figures, 24, 25, and 26, depict the interior elevation of the previous plan. Two are the southern and northern parts, and the third is the eastern part. The first, numbered 12, is the northern part with the domes and tribunes; number 13, which is to the east, is without the said tribunes, so that the position of Mount Calvary can be seen clearly and without obstruction. Here I shall speak of the larger one, leaving discussion of the Holy Sepulchre to its own place. The pillars, then, of the main dome are six palms three inches from the ground. The bases are two palms, the columns sixteen palms eight inches, and the capitals four palms ten inches. From the tops of the capitals to the cornice is nine palms three inches. The cornice is two palms. So in all, they are forty-one palms high. The other tiers are one-fourth smaller, in proportion. In the niches of the last tier the prophets, the Apostles, Saint Helen, and Constantine are portrayed in mosaics, but they have been so consumed by the long passage of time that they can scarcely be seen. Saint Helen is to the north, and Constantine to the south; these two are only slightly damaged compared to the others. The dome is fifty palms high, which is half of its diameter. Overall, the building is one hundred forty-four palms high and covered with panels and beams, and tiled with lead. This has been, and is, ill-treated by the Turks who live there, who go taking one piece or another from time to time. The dome is therefore all rotten from the rain, with woodwork falling down from it every day. This is the cause of the ruin of the paintings and mosaics. If God does not provide, it is to be feared that the day will come that the whole thing will come down, along with the Holy Sepulchre, and everything that is beautiful and curious there. Walking along through the loggia of the dome, you come by the stairs of our order's place, marked number 48, to a little doorway opening northward in the middle of this loggia. Once you get there, you can walk through the whole thing. To the east, you find a doorway carved into the wall of the great arch, and climb two steps. Walking across the floor, you climb two more steps, and walking around you descend, as it was customary to make the rounds, above and below. But the Armenians have blocked the way here with a partition they made above Mount Calvary for their own use at the place marked 19, which indicates the stairway going to their dwelling. The large pillars of the central dome are four palms above the ground, and have a little cornice of a half-palm; above this is the said pillar, seventy palms high. The upper cornice is four palms. The vault of the main arch is twenty,

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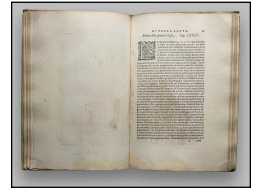


Plate 24. Elevation of the previous plan from east to west, and of the northern part.

- c. Where lots were cast for his clothing
- L. Most Holy Sepulchre
- κ. Chapel of the Angel
- 21. Place of the Copts
- 30. Altar of the Patriarch
- 31. Choir
- 34. Place of the Gospel
- 35. High altar
- 39. Greeks' sacristy

and the rest, with the cornice, is ten. The windows are fourteen palms, and the rest, with the upper cornice is nine palms. The dome is thirty palms. All together, this makes one hundred fifty-six palms. There are eight steps to the high altar, and each is one palm seventeen minutes high. From the highest step to the ground on the side of the chapels is twelve palms. The columns of this stairway are twenty-six palms eight inches measuring from the floor. The capitals are two palms four inches, and the arches are four palms. The semicircular vault between the chapel and the stairs to the high altar is eleven palms four inches. The central chapel is twenty-three palms seven inches from the floor to the base of the vault. The vault is ten palms, the steps are each ten inches. The thickness of the central vault is two palms three inches. The wall of the second order is nineteen palms, and the vault is thirteen palms nine inches.

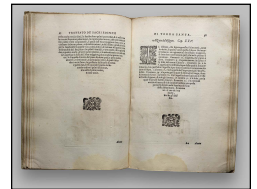
#### Elevation of the drawing. Chapter 25.

The following drawing is the other half, as I have said, and is like the one above. I shall discuss Mount Calvary at its larger drawing, but here I shall still address what is named on the plan. Number 11 is the doorway that opens and closes. Number 9 is the walled-up doorway. The cross is the stairway to Mount Calvary. Number 12 is Godfrey's chapel, above which is Mount Calvary. Over these other chapels is where you can walk around, as I said above. Letter F is the Chapel of the Insult, which belongs to the Abyssinians. 39 is the doorway by which you go down to the place where the True Cross was found. Letter c is the chapel where they cast lots for the clothing of Our Lord; it belongs to the Armenians. Number 9 is the stairway by which you climb to the aforesaid Armenians. Number 21 is half of the central apse, and belongs to the Chaldaean

plate 24



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Jacobites. Through this small doorway you enter the tomb of Joseph of Arimathea. Number 20 is one of the three apses, and belongs to the Abyssinians.

Plate 25. Elevation of the southern part of the aforesaid plan along with the elevation of the Chapel of the Discovery of the Cross, which is separate and below.

- c. Where they cast lots for his clothing
- D. Where the cross was found
- E. Chapel of Saint Helen
- F. Column where he was crowned with thorns
- †. Ascent to Mount Calvary
- 9. Walled-up door
- 11. Door that opens and closes
- 12. Chapel of Godfrey
- 17. Where the Madonna stood when they crucified Christ
- 19. Stairway to go to the Armenians
- 20. Place of the Abyssinians
- 21. Place of the Jacobites
- 39. Door and stairs to go down to where the crosses were found
- x. Marble seat where Saint Helen sat while she was having the cross searched for

#### Elevation of another part of the same. Chapter 26.

The twenty-sixth, sumptuous drawing shows half of the two previous plans, divided from north to south. It is the eastern part, separating the dome of the choir through the middle, with all the members the line divides. Its measurements are in the previous drawings. I shall only indicate the location of the sites by means of the numbers put next to them. 32 is the choir. 34, the place where the Gospel is sung. 35, the high altar. 36, the circular stairway. 10, the small ledge. 11, the doorway. † is the stairway to Mount Calvary. 27, the women's restroom.

Plate 26. [Elevation of another part of the same.]

- 10. Small ledge
- 11. Doorway
- 27. Women's restroom
- 32. Choir
- 34. Place of the Gospel
- 35. High altar
- †. Where you go to Mount Calvary

plate 25



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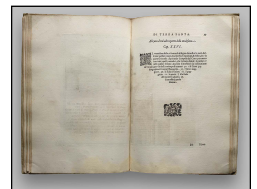


plate 26





### Special plan of Godfrey's chapel beneath Mount Calvary. Chapter 27.

The following drawing is the special plan of the chapel beneath Mount Calvary. Here rest those great champions of the Christian faith, Godfrey and Baldwin, of the noblest house of Bouillon, the first Christian kings of Jerusalem. The places marked number 12 are their tombs. They are each eleven palms nine inches by five palms, from corner to corner, and likewise the socle, as is each face of porphyry resting on the pillars. The distance between one sepulchre and the other is thirteen palms. The northern pillar is thirteen palms nine inches long, and ten wide in cross section. The other, to the south, is eleven palms long and ten wide. The interior space, which has a protruding corner, is seventeen palms eight inches wide and eighteen palms seven inches long. The square before the altar is eight palms wide and fourteen long. The diameter of the apse is five and one-half palms. The altar is three palms two inches wide and five and one-half long. The square of number 14 is twenty-three palms nine inches long and twenty and one-half palms wide from corner to corner. The other square, marked G, is sixteen by eighteen by twenty, and the whole area belongs to the Georgians. Number 13 is a beautiful coffin of white marble that the Greeks say is the sepulchre of the high priest Melchizedek, first king and founder of Jerusalem.

### Elevation of the aforesaid plan. Chapter 28.

This drawing represents the elevation of the previous plan. Its vault is twenty palms high, eight in the vault and twelve in the pillars. The socles of the tombs of Godfrey and Baldwin are one palm three inches high each, made of a single piece of the most beautiful marble. The four pillars are also marble, all edged with a cornice two inches on a side in the corners. They are three palms high, and above them rests a triangle of the finest porphyry, five palms wide and eleven palms nine inches long on a side, as I have mentioned above. They have the following epitaphs, one of which, to the north, is this:

Here lies the celebrated Godfrey of Bouillon,  
Who acquired all this land for the divine cult  
May his soul rest in peace. Amen.

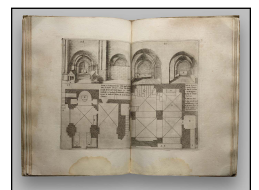
Plates 27, 28. Special plan and elevation of the Chapel of Godfrey beneath Mount Calvary.

7. Where Mary of Egypt stood
8. Exterior stairway of Mount Calvary

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plates 27, 28, 29, & 30



- 12. Sepulchre of Godfrey
- 13. Tomb of Melchizedek, according to the Greeks
- †. Interior stairway going up to Mount Calvary

Plates 29, 30. Plan and elevation of sacred Mount Calvary.

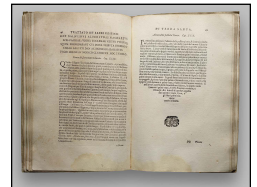
- G. Where Our Lord was crucified
- H. Where the cross was raised
- †. All are altars
- I. Today this serves as a window; of old it served as a door
- K. Here some say the Madonna stood with Saint John at Christ's death

King Baldwin, a second Judas Maccabee  
 Hope of his country, strength of his church, and the virtue of both;  
 Whom those who brought him gifts in tribute feared  
 Dan, the cedar of Egypt and the Damascene murderer  
 Sorrow, alas! he is sealed in this modest tomb.

#### Plan of sacred Mount Calvary. Chapter 29.

This drawing is the plan of sacred Mount Calvary. Once the eighteen steps are climbed, you find the platform of the aforesaid mount. In it are two sections, separated by the middle pillar. This first platform is twenty-one palms wide and forty-seven long, from corner to corner. The western pillars are twelve palms distant from each other; the northern and southern ones, sixteen and one-half. Letter H is Mount Calvary itself. The circle drawn there is the hole for the cross, going down the length of a man's arm. The lines around it indicate panels of the whitest marble, with which the whole is covered. The circles drawn on the sides indicate the sites of the thieves' crosses. The thick transverse line indicates the opening of the mount which they say penetrated all the way to the center, as can be seen in the other drawing. Looking through this opening, under the floor, the skull of a dead man can be seen. They say it is the head of Adam, although others say that he was buried in Hebron with the other patriarchs. The Georgians, who own this place, celebrate mass at the two small altars marked with a cross. Letter G is called the Chapel of the Crucifixion, because they crucified Our Lord here, and then raised the cross, planting it in the place already noted. This is eighteen palms wide overall, and forty-seven long. It has two sections, like the previous one, divided by a central arch. There are two altars here, one to the east and the other to the north. Above the east-

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ern one there is a painting of the aforesaid mystery sketched by my own hand. In the other, northern, one, joined to Mount Calvary, is a painting done in gouache in the French style of Christ crucified. At both of them, Fathers of our order, who own the place, celebrate mass. To the south is a window which, long ago, served as a doorway, whereby one descended and ascended to this chapel from without. Some people say that the Blessed Virgin stood outside this same window along with Saint John when Christ said, "Woman, behold thy Son." [John 19:26.] This place is built like a small chapel with a cupola, as can be seen in the façade of the whole body of the church.

#### **Elevation of the aforesaid plan. Chapter 30.**

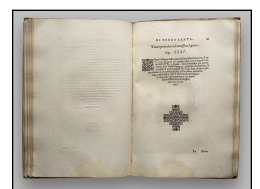
The thirtieth drawing is the elevation of the previous plan. Beginning from the central pillar, I say that it is fourteen palms high on the side of Mount Calvary, and eleven and one-half high on the side of the other chapel to the south. The arch to the north is eighteen palms high from the floor to the highest point of the vault. The section to the east, however, is twenty-one and one-half palms high, and the other, to the west, is twenty-two palms nine inches. The mount is two palms and one-half high from the floor to the north, and two palms ten inches high to the south. The ledge marked o is the place of the bad thief. It is seven inches, two and one-half minutes high. The other one, the good thief's, to the north, is one palm six inches high. The base of the altar is one palm six inches high to the north, while the altar is five palms above the base. The step dividing the chapel to the south is seven inches two and one-half minutes high. The base resting on this step is seven inches two and one-half minutes; the altar is five palms eight inches above the base. The steps under the arch to the north, or rather the ledges, are first, two palms high, and second, one palm ten inches. The section to the east is twenty palms, and the other to the west is twenty-three. In the other aforesaid Chapel of the Crucifixion, the section to the east is twenty palms, and to the west twenty-one palms three inches. The bases of this chapel are each fifteen inches, and the altars five and one-half palms high.

#### **Special plan of the Most Holy Sepulchre. Chapter 31.**

The drawing of the plan of the Most Holy Sepulchre follows, even though it has been discussed in its place among the overall matters in the plan of the whole church. Here it is shown divided more finely, and in a larger format, so that it can be measured more certainly and to the last inch according to its own

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scale; and also so the elevation in perspective will have a plan in proportion. Thus, those who delight in the use of the compass will not find even a single point of discrepancy or error between one and the other.

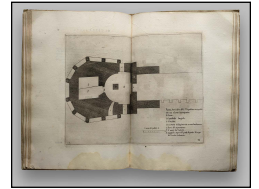
Plate 31. Special plan of the Most Holy Sepulchre, corresponding to its elevation in perspective.

- A. Door
- B. Chapel of the Angel
- C. Windows
- D. Support of the stone which walled up the Tomb
- E. Door of the Tomb
- F. Interior of the aforesaid
- G. Ledge upon which the body of Our Savior was placed

#### Relief of the previous plan. Chapter 32.

The relief of the previous plan follows. Before coming to the specific measurements of the elevation, I should like to point something out, namely, that the foundation of the socles of the columns of the sepulchre sink half a palm into the floor, and there is a small open space beneath them. This is not by chance, but out of prudence. When it rains, all the water that falls from the opening above is led into a channel, and running under the socles goes to find an outlet where it leaves at a precipice. In this way, the floor remains clean and dry. The socles, being roughly fashioned, are of different heights; likewise the columns are of varying sizes, rounded with eight faces and twisting. In sum, they seem in my judgment to be the relics of earlier buildings. I, however, have made them of equal size, partly out of negligence and partly to make the drawing more beautiful. Nonetheless, I wish to point this out so that the truth should have its place. The piazza of this Holy Sepulchre is thirty-seven and one-half minutes high. The benches are three palms nine inches high. The doorway is nine palms, and the obtuse vault above is two and one-half palms. The façade is twenty palms, and at the top there is a cornice of one palm. Running north and south in the floor is a parapet seven inches high. The aforesaid socles are each fifteen inches, and the bases, six. The columns are eight palms, and the capitols are each nineteen inches. The arches are five palms, and the rest, four palms, including a cornice of one palm. All together they are twenty-one palms. The dome above has a socle fifteen inches high, of which ten go into the ground. In the open space there is a cornice of six inches going down into the floor, as I

plate 31



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have said, with five inches remaining above. This socle seems of a piece, showing no chink on any side, and is of white marble. On it rest bases of the same marble, each a palm high, and above these are twelve columns of the finest porphyry, seven palms three inches tall. The capitals are two palms high, and entirely made of metal, adorned with various images, not especially well-ordered or designed. The work above is of wood. Its arches are four palms three inches; and the rest is five palms. Above this rests a marble socle fifteen inches high, and six wide, all wrought as though with eyes piercing within. Above this rests a dome of lead, five palms high. The height of the whole is twenty-seven palms. The small drawings show the interior. The Holy Sepulchre is four palms; from it to the vault is eight, so that all in all, there are twelve palms. The doorway is four and one-half palms. The square stone in the Chapel of the Angel, is fifteen inches high, and the corner of this chapel is fourteen palms from bottom to top.

Plate 32. Different reliefs for the better understanding of the previous plan.

κ. Chapel of the Angel

†. Ledge on which they put the body of Our Lord Jesus Christ

λ. Open area of the Most Holy Sepulchre

### Plan and profile of the Most Holy Sepulchre. Chapter 33.

Reason and duty would have demanded that each part of these venerable and holy places should have received their profile drawn in perspective according to the rules of architecture. But I have omitted this in order not to swell my book; nonetheless, experienced architects will be able in each instance to reconstruct the whole from the plans and what I have written. But I have not wanted to make any omissions in this plan of the Most Holy Sepulchre, for the benefit of simple artisans so that, if one of them wishes to build anything with the authority of one seeing it, he may be able to do so with every ease, using the scale, from which they will find every detail. Furthermore, I advise the reader not to imagine that it is open, as seen in the drawing, since that would be an error, given that the wall is entirely solid. Rather, let him look at the elevation, and consider the plan, since that is made to show the vacant and the solid spaces.

Plate 33. Plan and elevation of the Most Holy Sepulchre in cross section, so that anyone may use its scale and build it of whatever material desired without too much labor.

plate 32



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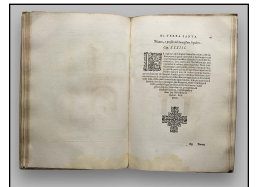
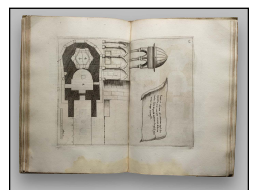


plate 33



### Plan and elevation of the Church of the Wondrous Ascension. Chapter 34.

Many ruins appear on the peak of the Mount of Olives, which by the thickness of the walls show that there was some very strong castle here. In its square a great church was built, surrounding and covering the plan drawn here, inside which, in the hard marble pavement, the form of one of the feet of Our Savior Jesus Christ is imprinted, as though in wax. These are the last traces that he left rising to heaven, where all agree that he sits straight above at the right hand of the Father, and that he will return to this place on the Day of Judgment. They say that the Turks seized the other footprint and keep it in their temple in the highest veneration, like this one on the aforesaid mount, also a mosque of theirs, where they time and again prevent our Fathers and pilgrims from entering, with the greatest disgust and trouble. Of this, however, I cannot complain, for which I thank the Lord, having celebrated the mass and given communion to our reverend Fathers here on the very day of the Ascension. The measurements of the plan are as follows: the socles are fifteen inches square, and the arcades are two and one-half palms fifteen inches each from corner to corner. The wall is two palms nine inches in its thinnest part, and the open space is twenty-four palms nine inches in diameter. The small square marked A is two and one-half palms on a side, three and one-half palms thick, and one palm high. In its middle is the said most holy footprint. The apse marked letter C is three palms nine inches in diameter; it is where the Turks pray, facing the south.

The elevation of the previous plan follows, drawn without measurements, but in the requisite proportion. Some say this is the place that Jacob saw the ladder going from earth to heaven as he slept, by which the angels climbed and descended. He, standing on its highest rung said, "I am the Lord God of Abraham thy father and the God of Isaac: the land whereon thou liest, to thee will I give it and to thy seed," as we read in the twentieth-eighth chapter of Genesis; and David is also shown to have adored his holy feet in Psalm 31 and in II Kings, Chapter 15 [II Samuel 15:30].

### Plate 34. Plan and elevation of the [Church of the] Wondrous Ascension.

- A. Impression of one of the feet of Our Lord Jesus Christ
- B. Where the Turks pray, to the south
- c. Overhead light

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plates 34 and 35





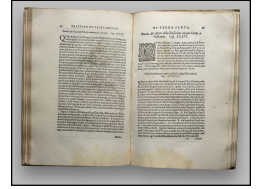
Plate 35. Temple of Solomon. The small central square indicates where the Turks descend to pray.

**Plan and elevation of the temple called Solomon's. Chapter 35.**

This drawing is of a temple that, being built on the site of Solomon's, has also usurped his name, even though there remains not even the slightest vestige of the aforesaid, except for the piazza, having been destroyed and sacked fifteen times over. That one was long and narrow, while this one is round inside and out, with eight corners. In sum, the truth is that this is not the ancient temple, nor a part of it, judging by the great difference between the one and the other. The site of this one has a new piazza, albeit in the same large piazza, but raised four steps; you climb to it by five little stairways. In the middle of the aforesaid piazza the temple was built. The piazza is square, and three hundred forty palms on a side, all covered in the whitest marble. The plan of the temple is one hundred palms on a side. The outer wall is ten palms wide and twenty long; between the wall and the pillars is twenty palms. The pillars are seven palms and one-half in cross section. Between one pillar and the next is fifteen palms. From one order to the next is thirty-one and one-half palms. The pillars of this second order are six palms square, and from one pillar to the other is eleven palms three inches. The diameter is eighty-five palms, and the diameter of the whole building is two hundred eighteen palms. The stairway goes down eighteen steps, and down there is a cave, to which the Turks go to offer prayers. The outlined square is the stone where the angel stood when he smote the people after David numbered them; it was the threshing floor of Araunah the Jebusite on Mount Moriah, until the Lord pardoned the people and commanded the angel to stop smiting them. Then David bought the threshing floor for fifty shekels, and built an altar there, as can be read in II Kings [II Samuel] 24. But since the common report is true, that any Christian found entering this temple or even its square must necessarily become a Turk or die, having been unable to take its measurements myself, I had them taken by an apostate Corsican. Moreover, several Turks with whom I compared them confirmed them to me: they were taken with the most exquisite care.

The drawing of the elevation of the previous plan, which I could not have properly measured, follows. I have given its proportions within and without as seemed fitting to me, using my judgment and sight. The temple is adorned with the whitest marble. The roof is lead and the vacant space in the cornices at the corners is filled with enameled tiles, adorned in the damascene manner in

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various colors and workings. They say that Umar, the son of Khattab, who was the third lord after Mohammed, had this temple built; and so you can see it written inside and out, in very ancient letters.

**Plan and elevation of the church where James and John were born. Chapter 36.**

This drawing is the place where the house of Zebedee, father of the glorious Apostles James and John the Evangelist, stood, and in which they were born. It is next to the Holy Sepulchre, and was long a collegiate church. Now, however, it is a Turkish mosque. I have indicated it here out of devotion to the aforesaid saints. Its interior is fifty-four palms seven inches from apse to apse. The apses are seventeen palms in diameter. That of the high altar, placed facing the east, is twenty-one palms two inches. The high altar is five palms wide and ten long. I was unable to measure the elevation since, as I have said, the place belongs to the Turks.

**Church where the apostle James, son of Zebedee, was martyred. Chapter 37.**

The plan of the Church of Saint James the apostle, son of Zebedee, follows. In it he was martyred at the command of Herod Agrippa; before him, Josiah was martyred in the same place. They say this church was founded by Palmiards, along with some of the neighboring places, where they used to lodge pilgrims from their nation. Now the Armenians own it. The interior measures width-wise on the east forty-four palms and on the west, forty-eight. Lengthwise, from corner to corner, is seventy-four palms. The pillars are five palms square and between one and the next is twenty palms. The diameter of the main apse is eighteen palms and the altar is five palms wide and nine long. The apses of the smaller chapels are six palms nine inches and the areas of the aforesaid apses or, rather, chapels, are, on the north, ten palms nine inches long and six and one-half palms wide and, on the south, ten palms long and six palms three inches wide. A is the chapel where the said apostle Saint James' head was cut off. It is five and one-half palms long and four and one-half wide. Plenary indulgence is granted there. The apse, which is the precise spot of the martyrdom, is two palms in diameter. B is the sacristy. It is ten palms by ten palms nine inches by twelve palms. C is the place where you go up to the dwelling. I made the image drawn below from an elevation of eight palms, to see the effect it makes. This church receives no light except that from the opening of the dome, which is twelve palms in diameter. It is fitted with an iron window which, if not for the rain entering through it, would surely be taken for natural glass.

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Plate 36. Plan and elevation of the church where James and John were born.

Plate 37. Plan and elevation of eight palms, the Church of St. James.

- A. Where Saint James was beheaded
- B. Sacristy
- C. Overhead light

**Plan of the church built in Anne's house. Chapter 38.**

They say that Anne and her spouse Joachim used to lodge in this house when they were in Jerusalem to celebrate the feasts. It was where they both passed from this present life, and where the Blessed Virgin Mary was conceived. It was also where she found herself at the time of the passion and death of her only begotten Son, Our Lord. A is where the Most Holy Madonna was conceived. B is the church. C is the high altar. D is the entrance to the convent. E is the cloister. F are cells. G is a cistern. H is the entrance and exit to descend to the site of the Virgin Mary's conception. This church is about forty-four palms wide and fifty palms long. The great devotion observed today toward the most holy conception led me to add this plan, so that if one of her devout followers wished to build a temple to her, he would have the actual portrait of the place.

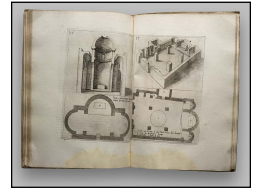
Plate 38. Plan of the church built in Saint Anne's house.

- A. Where the Most Holy Madonna was conceived
- B. Church
- C. High altar
- D. Entrance to the convent
- E. Cloister
- F. Cells
- G. Cistern
- H. Entry and exit for going down to the place where the Virgin Mary was conceived.

**Elevation of the previous plan. Chapter 39.**

The elevation of the previous plan follows. It was built by Saint Helen, along with a monastery for nuns dedicated to the memory and honor of Saint Anne. It is a very beautiful structure, cleanly built, as can be seen in the drawing. Today a Moorish mosque is found there. A is where the Virgin Mary was conceived. To go there, you enter through the small doorway in the church,

plates 36 and 37



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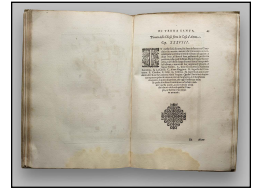
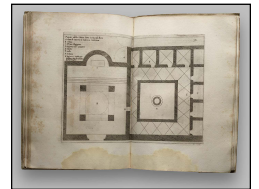


plate 38



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leading to the cloister, marked letter D. Walking to the east about eight paces you come on a low window level with the floor, as can be seen marked letter H; from point to point it is two and one-half palms narrow and three high, and here you enter. Turning again to the east, you descend two slanting steps, and then you go down a little less than the height of a man, where, walking on about three paces you enter the grotto. Here the mass is sung on her holy day in all solemnity, all the priests celebrating one after the other. But this is at the pleasure of the inhabitants of the said place, and only after giving them a sizeable tip.

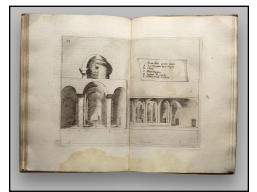
Plate 39. Elevation of the previous plan.

- A. Where the Virgin Mary was conceived
- B. Church
- C. High altar
- D. Entrance to the convent
- E. Cloister
- F. Cells
- G. Cistern

**Plan, and part of the elevation of the church and sepulchre of the Madonna.  
Chapter 40.**

The following plan shows the church and sepulchre of the Most Holy Madonna. It is entirely underground, invisible except for its façade and vault. It is of the finest craftsmanship, situated at the beginning of the valley of Jehoshaphat, once called the Valley of the Kings, and also the ravine of Kidron, in which Isaiah had the image of the idols burned. It is joined to the slope of Mount of Olives, next to the Gate of the Flock, now called Saint Stephen's. Because you can see a window built to the north, they say that long ago it was not covered by earth as it is today. Because of the ruin of the city, people now farm here. Letter A is the sepulchre of the Blessed Virgin, which is square on the outside. It is twelve palms on a side, and, inside, six palms three inches wide and eight palms nine inches long. It belongs to our fathers, and no one may celebrate mass there without our permission. Here mass is regularly said every Saturday. A couple of laymen are sent every morning to manage the lamps. In most cases, it is customary for a priest, who says mass, to accompany them. B is the altar of the Greeks. It is eleven palms three inches wide and the platform is eleven palms six inches. C is an altar of the Syrians. D is a

plate 39



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Turkish mosque, where they pray and revere the sepulchre of the Madonna with great reverence. E is a cistern. F is the altar of the Abyssinians. It is seven palms long and four and one-half palms wide. G is the altar of the Armenians. It is seven palms long and three palms nine inches wide. H is a place whose use cannot be understood, as you see nothing entering it, although the floor is all done in mosaic and is intact, as though it had been finished today. Its interior is sixteen palms three inches wide and forty-three palms nine inches long. I is the chapel of Joachim and Anne. The altar to the east belongs to the Georgians; it is five palms wide and eight long. The other, to the north, belongs to the Copts. It is six palms long and four palms two inches wide. R [*sic*; rightly, κ] is the chapel of Saint Joseph, spouse of the Blessed Virgin. It belongs to the Abyssinians and is eleven palms three inches wide and fifteen long. L is a beautiful and precious walled-up doorway. They say it used to serve to go up and down from the monastery that was nearby. Of this, though, there is no sign today. M is the doorway; from here to the wall of the crossing in a straight line it is one hundred thirty-nine and one-half palms long and from corner to corner twenty-five palms wide.

Plates 40, [41]. Plan and part of the elevation of the said church.

- A. Sepulchre of the Madonna
- B. Altar of the Greeks
- C. Altar of the Syrians
- D. Mosque of the Turks
- E. Cistern
- F. Altar of the Abyssinians
- G. Altar of the Armenians
- H. Unidentified place
- I. Chapel and sepulchres of Joachim and Anne
- κ. Chapel and sepulchre of Saint Joseph, spouse of Our Lady
- L. Ancient walled-up door
- M. Door and entrance of the church

#### The aforementioned elevation. Chapter 41.

This drawing is the elevation of the aforesaid plan. A is the sepulchre of the Blessed Virgin. Outside, it is twelve and one-half palms high. The doors are six and one-half palms high, and inside, from the floor to the ceiling is eleven palms. The sepulchre is four palms high. The rest of the numbers, showing

plates 40 and [41]



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particular spots, are on the plan. The walls of the crossing are forty palms high, the cornices are fifteen inches, and the vault is thirteen palms nine inches. All the altars are five and one-half palms high. The chapel of Joachim and Anne is fifteen palms from floor to ceiling. The walls are seven and one-half palms, and the steps, ten inches. This church receives light only from the door and from one window in the farthest reaches of the vault above the chapel of the Greeks, but this gives only the faintest illumination, as it abuts the aforesaid mount.

#### Relief of all of the previous plan. Chapter 42.

The following drawing is the elevation of the aforesaid plan done in a different way. The previous drawing shows only the eastern part, while this shows three parts, namely, the eastern, the southern, and the western. The other drawing has its center at the height of a normal man, while this has its about an arm and a half's length higher. The measurements are in the previous drawing. A is the sepulchre of the Virgin. B is the altar of the Greeks. C is the altar of the Syrians. E is a cistern. F is the altar of the Abyssinians. G is the altar of the Armenians. M is the doorway.

Plate 41 [42]. Elevation of the whole body of the Church of the Holy Sepulchre of Our Lady.

- A. Sepulchre of Our Lady
- B. Altar of the Greeks
- C. Where they prepare to celebrate mass
- E. Cistern
- F. Altar of the Abyssinians
- G. Altar of the Armenians
- M. Doorway where you enter this church

The discussion of this picture is given in the previous one.

#### Transparent body of the previous church. Chapter 43.

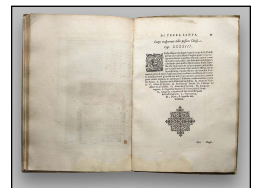
The following drawing is the whole of the Church of the Sepulchre of the Blessed Virgin. I call it a transparent body since it is not opaque, like all the previous elevations, which were all drawn with shading, except for the line drawing similar to this one, which is in Plate 4. This one, by means of the lines of vision show the effect of perspective, which is to show the open space and solid parts of any building. Especially when there is a distinction of colors, it will show all the orders with all their individual members, as can be seen to a

page 53

plate 41 [42]



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certain extent in this one, following the alphabet, and comparing it with the plan. A is the sepulchre of the Most Holy Madonna. B is the altar of the Greeks. C is the altar of the Syrians. D is a mosque of the Turks. E is a cistern. F is the altar of the Abyssinians. G is the altar of the Armenians. H is an unidentified place. I is the chapel and sepulchres of Joachim and Anne. K is the chapel and sepulchre of Saint Joseph, spouse of Our Lady. L is the old doorway. M is the doorway and entrance of the church.

Plate 43. Plan and elevation of the whole of the church and tomb of the Madonna, which I call a transparent body.

- A. Sepulchre of the Madonna
- B. Altar of the Greeks
- D. Mosque of the Turks
- E. Cistern
- F. Altar of the Abyssinians
- G. Altar of the Armenians
- H. Unidentified place
- I. Chapel of Joachim and Anne
- R. Chapel of Saint Joseph, spouse of the Blessed Virgin
- L. Door to enter the monastery
- M. Door by which you enter now

#### Discourse and drawing of the present-day state of the city of Jerusalem. Chapter 44.

It was not my intention to include the plan of the city of Jerusalem, not having the ability to delineate it according to the true and perfect rule of perspective required for the other edifices portrayed in this work. Nor was it possible to measure the site geometrically, since if the Turks noticed, a major disturbance could have arisen. But in order to satisfy the devout and curious friends who often besought me, I have put in two views, from opposite directions, for their fullest satisfaction. The reason for this is that I have seen many views by several celebrated authors, varying widely both as to location and to particular places, and seriously in error. I pass them over since, if I wished to mention them in minute detail, it would be necessary to make a separate discourse on each. But that would be contrary to the principle of brevity, and very distasteful to me. Those of intelligence and experience will discern the truth of this from the drawings. I have come to the conclusion that those other authors committed

plate 43



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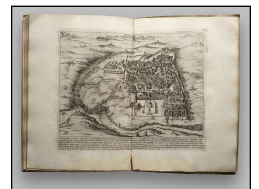


their errors out of mere carelessness, rather than ignorance. Each borrowing fantasies from the other, they did not wish to see either site or places as did Father Antonino d'Angioli, of the observant Friars Minor, who, having tarried about eight years in these countries made the following plan of the said city, with the aid of the most Reverend Father Brother Francesco de la Salandra, who was later made Guardian, having spent some forty years in the Holy Land. This figure, depicted as if aloft from where Our Lord wept for the city, is in the midst of Mount of Olives, a place well-suited for a complete view. It is the most praiseworthy of all those circulating of the way the city is today. Going through its numbers, you will descry all the individual places, like those adorned by Saint Helen with magnificent buildings, such as have been seen in the previous plates, as well as those which remain in a simple state in the open countryside, which we know from tradition. I have not refrained from embellishing the map and correcting its several flaws, as any one comparing this one with the aforesaid map of Father Antonino will see. Below the following figure is the legend of all the individual places in the aforementioned city.

Plate 44. The true and real city of Jerusalem as it is today.

1. Arch of Pilate
2. Bethlehem
3. Butticella
4. Where Simon of Cyrene was oppressed
5. House of Dives
6. House of Veronica
7. House of Mark
8. House of the Three Marys
9. Convent of the Greek brothers
10. Cemetery
11. Where the Virgin Mary was conceived
12. Where Christ encountered his Mother
13. Where Saint Peter was imprisoned
14. Where Saint James the Less was beheaded
15. Where the Virgin Mary died
16. Where the Hebrews wanted to clothe the body of the Virgin Mary
17. Where Saint Peter wept
18. Where Solomon kept the women
19. Where the Hebrews hid the holy flame

plate 44



20. Where the Apostles hid
21. House of evil counsel
22. Where the star appeared to the Magi
23. Where the prophet Elijah was born
24. Where the prophet Habakkuk was born
25. Where the Son of God was born
26. Mount Zion
27. Holy Sepulchre
28. Judean Hills
29. Where the Jews live
30. Where Christ said to the women, "Weep not for me."
31. Where the bell towers are seen are mosques
32. Where Saint Simon the prophet lived
33. Where the Christians are buried
34. Where Saint Thomas was born
35. Spring of the Madonna
36. Spiral
37. Modern temple
38. Place of the Friars Minor
39. Castle of the Pisans
40. Mosques of the Moors
41. Pool of Siloe
42. Golden Gate
43. Gate of Saint Stephen
44. Great square of the temple
45. Patriarchal Palace
46. Beautiful Gate
47. Palace of Pilate
48. Palace of Herod
49. Palace of Annas
50. Palace of Caiphas
51. Pool of Bethesda
52. Gate of Mount Zion
53. Iron Gate
54. Dung Gate
55. Ruins
56. Tomb of Rachel

57. Caverns of the kings
58. Temple of the Madonna
59. Antonine Tower
60. Bazaar
61. Prison of the Turks
62. Emmaus
63. Gethsemene
64. Sepulchre of Absalom
65. Sepulchre of the Madonna where Saint James hid

**Account and drawing of the aforesaid ancient city in the time of Christ.  
Chapter 45.**

The following plan is the second, from the opposite direction, as I have said in the previous declaration. It is only to show how the site was in Christ's time, more with a sketch than with my written description, making evident, by means of the numbers, all the places of the passion and death of Our Lord, and those things appertaining to it, within and without this city. I am compelled to dismiss the wrongful opinion of some, who wish on slight grounds to claim that this is not the city, but that it has been moved, saying that the holy Mount Calvary is found inside, as seen in the previous plate, and availing themselves of Saint Paul's statement in Hebrews 13, "He suffered without the gate." But today it is inside, and therefore it must have been moved. The author who produces this query affirms that some say this because they have not seen these lands or this city. I add, rather, that they truly have seen it, but, from a want of due diligence, left confused, and then have said whatever they wished. I must insist on saying, however, how blameworthy anyone is who, without having seen the face of a place minutely and with the most careful consideration, dares to put it down on paper and discourse of its particulars, falling into a thousand errors. Even this is not enough, for I, having seen the place and read many books, ancient and modern, in particular the celebrated author of "The Jewish War," Flavius Josephus, on whom I rely, remain somewhat confused, to tell the truth, for I have found no mention nor seen any sign of what the said Josephus discusses, except for that Antiquity visible in the previous plan at number 85 [*sic*], which is called Phasael by some, and Psephinus or Nebulosa Tower by others, on account of which much confusion has arisen. If it did not appear, or if it was not called by so many names, its site could easily be found following what Nehemiah says in Book 2, Chapter 3. However, entrusting myself to God, I hope to give a satisfactory account with a

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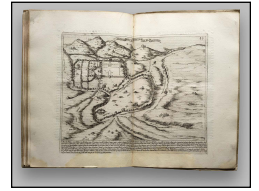


few succinct words. To begin, I wish to avail myself of what the same Josephus says in “The Jewish War,” Book 1, Chapter 27, page 49 of the eighth volume. After Herod had gained the good grace of Caesar, he put a great part of his wealth to the service of God, and therefore he renovated and rebuilt the temple and the fortress adjacent to it on the north in the fifteenth year of his reign. When he had renovated the said fortress, having spent vast treasure on it, he called it the Antonine Fortress in honor of Antonius, for no other reason

Plate 45. View of the ancient city of Jerusalem.

1. Arch of Pilate
2. House of Annas
3. House of Caiphas
4. House of Veronica
5. House of Zebedee
6. Cemetery
7. Watercourses
8. Where Titus’ Tenth Legion camped
9. House of Malchus
10. House of the three Marys
11. Where Our Lord made the supper
12. Where he left the eight Apostles
13. Where he left the three
14. Where he prayed
15. Where he was taken
16. Torrent of Kidron
17. Where Christ met his Mother
18. Where the Cyrenaeen was oppressed
19. Where he said, “Weep not.”
20. Where he ascended into heaven
21. Where he taught the Our Father
22. Where he foretold the Last Judgment
23. Where the Apostles composed the Credo
24. Where he lamented the city of Jerusalem
25. Where Saint Stephen was stoned
26. Where the Madonna was conceived
27. Where Saint Peter wept
28. Where the Apostles hid

plate 45



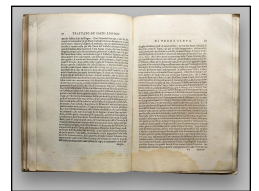
29. Where Jeremiah was sawed in two
30. Where Solomon kept the women
31. Where Judas hanged himself
32. Where Saint James hid
33. Where Jeremiah wept for the city
34. Where the angel gave the palm to the Blessed Virgin Mary
35. Where she happily passed away
36. Where Saint James was beheaded
37. Fount of the Dragon
38. Mount Calvary
39. Pool of Siloe
40. Pilate's palace
41. Herod's palace
42. Judgment Gate
43. Golden Gate
44. Beautiful Gate
45. Pool of Bethesda
46. Where the holy fire was hidden
47. Gate of the Flock
48. Valley Gate
49. Dung Gate
50. Fountain Gate
51. Fish Gate
52. Horse Gate
53. Water Gate
54. Upper pool
55. Lower pool
56. David's palace
57. Palace of the Marabassi
58. Sepulchre of the Madonna
59. Sepulchre of Zachariah
60. Sepulchre of Absalom
61. Royal Caverns
62. Pond of Bersebee
63. Sepulchres of the Catholics
64. Scopus, where Titus stopped on his first arrival
65. Temple of Solomon



66. Sistine Tower
67. Hippicos Tower
68. Phasael Tower
69. Mariamne Tower
70. Women's Tower
71. Tower of the Furnaces
72. Corner Tower
73. Tower of Hananel
74. Great Tower
75. Siloe Tower
76. Tower of David
77. House of Evil Counsel
78. Viri Galilei
79. House of Gethsemene

than that it should be the seat of his kingdom. In Book 2, Chapter 1, page 85, after the multitude of the Hebrews had surrounded the Romans on three sides of the temple, Sabinus panicked and, with no help in sight, retreated and climbed the tallest tower of the fortress, called Phasael. From there he signaled the soldiers of the legion of Varus to attack. But here an inconsistency arises, because the tower known as Phasael is not in the fortress, that is, in the Antonine Fortress, which had four towers at the main gates, one of which was ten cubits higher than the others, located at the south and west, from which you could see the temple. I think the author must have wanted to say that this is the tower Sabinus climbed, because Phasael was located between Hippicos and Mariamne in the old wall, as can be seen in Book 6, chapters 8 and 9, pages 235 and 242. In the same Book 6, Chapter 18, page 221, he says that some of the priests and nobles hid out of fright in the sewers, and some others fled with the attendants of the king to the upper palace, by which I mean the one he mentions at the end of the same Chapter 9. And in the aforesaid Book 2, page 122, he also mentions that, leaving the lower place, called Stratopedon, since they might easily have been captured there, they fled to the towers of the king, one of which was called Hippicos, another Phasael, and the third, Mariamne. So I may safely conclude by saying that the confusion between Phasael and the fortress was not the author's, but the translator's, or perhaps the printer's. In Book 6, Chapter 8, Titus, wishing to change the position of the baggage train and his army safely, picked the strongest of his soldiers and set them against the

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wall seven deep beginning from the north and going to the west. The infantry was placed in the lower valley, with three rows of cavalry behind them, each a line of seven riders. The archers stood a little further off. Then, when he had blocked the assaults of the Jews with such an army, he ordered all the baggage of the three legions, and all the rest of the multitude, except those posted on guard, to pass without fear, which they did. And now the said Titus, being about two stades from the walls, pitched camp at the corner facing the tower they used to call Psephinus, where the circuit of the walls, beginning from the north, turned west. The other part of his army camped facing the tower called Hippicos; this place was also about two stades from the city. By this discussion, and relying on the words "lower valley," I am convinced that the aforesaid lower valley is toward the Old Gate, from which Mount Calvary is about four hundred paces away to the southwest. That being the case, the walls of this city, beginning from the Royal Caverns and going toward the Antiquity,

made almost a half-circle. And because he says Titus had blocked the assaults, as above, I imagine that they went out from a more distant, hidden place, from where the camps of the enemy were. Following the same author in his description of the site of the city, page 234, he says the said wall began from the tower called Hippicos, and stretched as far as the point of Beroe; then stretched to the Psephinus Tower, going by the Royal Caverns; this was what Herod Agrippa added, as I shall indicate in the drawing. I also observe that the Antiquity could never have been the Psephinus Tower, because if the wall ran from the Antiquity to the Royal Caverns in a straight line, no valley could possibly appear. It is thus, I believe, that many have fallen into error, thinking that Mount Calvary would remain inside, so that it would be impossible to say that the said mount had ever been outside; but this is false as can be, as clearly seen in the aforesaid scripture, and also in Saint John 19:20, "For the place where Jesus was crucified was nigh to the city." The same Josephus says that the wall had eighty towers, and that there was a space of two hundred cubits between each of them. For this reason I believe (and will show in the drawing) that the aforesaid towers were around the whole circumference of the city, since if it were otherwise, this could not be right, as its structure was not of such capacity. The middle third had fourteen, and the old wall, seventy, and the city was thirty-three stades around. Figuring the aforesaid distance in cubits, there is a difference of about a quarter mile, within which there is the east wall of the temple square. This is in my favor, since it makes up for the missing stades. He also says that these

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towers, Hippicos and the rest, were placed in the northern part of the city, and were joined on the inner side to the residence of the king. Whence I continue little by little discovering the truth of the matter, and taking note of the words, “in the northern part,” and what follows. Because we are told that after setting fire to the Tower of Antonius and burning it and its contents, he passed into the residence, thus arriving at the roofs of all three of the towers. Now, he uses the word “passed,” which in my opinion indicates closeness. But the Antiquity is almost a mile away, and in the western part of the city, and so it could never have been that one, as I have already said. The author continues in the same chapter saying that there was another fortress, called the Palace of Herod, in the upper part of the city, which I would say with certainty must be the Antiquity, since that overlooks the whole city. And in the same book, Chapter 16, page 249, he adds that Titus, having again captured the second circuit, immediately had the northern part knocked down, and put guards in the south where the towers were. This indicates that those famous towers were next to the Antonine Fortress. Then, in Book 7, Chapter 24, he says the Romans

were beginning to bring the siege machinery close, for which reason some of the rebels, having lost hope in the city, abandoned the walls and retreated to the Acra. Later in the same chapter, he says that some were announcing that the whole western wall had been leveled, and that Romans had entered within, and that the army was closing in looking for them; some even said they had seen the enemy on top of the towers. For this reason, and for all the others I have stated, I conclude – and let this be the end of it – that these towers were in the part north of the Palace of Herod, seen in the previous plan at number 57, where Our Lord was presented to Herod, sent from Pilate. For what happened here to Our Lord, read the Gospel of Saint Luke, Chapter 23. Without going on any further, the drawing will show everything.

My devout and curious reader must know that the location of this holy city is the same as it has always been, and always will be, since it is effectively surrounded by mountains and valleys, so it can be well said with the royal prophet in Psalm 86 [87 in the King James Version], “His foundation is in the holy mountains.” So I say that the valley of Jehoshaphat lies to the east between the city and the Mount of Olives, running from north to south, bending from the southeast to the east. The torrent of Kidron does too, running as far as the Dead Sea when it rains (without rain, it stays dry), passing by the well where the priests of the temple hid

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the holy fire, according to Maccabees 1. To the south, the valley of the children of Hinnom lies between Mount Zion and the Mount of Haceldama. This joins with that of Jehoshaphat to the east, and to the west entirely surrounds Mount Zion up to the Tower of David, which today is found inside the fortress of the Pisans, but which anciently bridged the valley separating the city of David and the Acra, and was called the Propeon [*sic*; rightly Tyropoeon] Valley by Josephus in Book 6, Chapter 8, extending as far as Siloe. To the northwest it had the valley of Gihon, which descended as far as the Old Gate, or rather, the Judgment Gate, and turned, rising to the north, where the aforementioned lower valley was. To the south was the valley of the dead bodies, above which stands Mount Calvary, four hundred paces from the gate, as I said above. These valleys are not recognized by all, but only by prudent judgment, since some of them are filled with dwellings. But whoever wishes to take the trouble and investigate these matters, will find a part, if not the whole truth.

#### **Plan and discourse of the Royal Caverns. Chapter 46.**

The only reason I can see that the Royal Caverns are not celebrated as one of the seven wonders of the world and held in high esteem by people is because they are underground, unnoticed, and, so to speak, buried in shadows. Therefore they have not yet come to light, nor have they been made known in our lands. I, however, having diligently seen and observed them, have undertaken to reveal them to my curious readers who, surprised by the great wonder found in them, will surely say that writers have done a grave injustice, not making this great earthly structure famously known, while singing the encomia, praises, and panegyrics of the Temple of Diana, the pyramids of Egypt, the walls of Babylon, and other proud edifices. And although Sebastiano Serlio seems to mention them, saying, "They are found in Jerusalem, in a mountain of rather hard stone," he rather confused people's minds and lessened their belief, since they are clearly seen above the level road, and not in a mountain. Neither does the Flemish Edward, Knight of the Most Holy Sepulchre, seem to have given a fully true account of them in his discourse on the aforesaid edifices, saying in his book the following: "As to the sepulchres of the kings of Judah, named above, some of them are on Mount Zion, and some close to the gate of Ephraim without the city. The entrance to them is difficult, through a very narrow hole or opening located in a vineyard. But within it is very opulent and large, square like a cloister, surrounded by forty-eight small chambers, in which there are separately forty-eight most beautiful tombs, adorned with various sculptures.

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The whole is vaulted, cut, and quarried into the live stone, white as alabaster. The doors of these chambers are large and often more than half a foot thick, made in a single piece, or from the same stone without being joined to the other rock, as can be seen from the arches on which they turn in opening. This is truly unusual and artful work, amazing to see, and worthy of a royal tomb. Nor can I imagine that anything like this, or older than it, could be in all the world." As is evident, he recounts this not as an eyewitness, not mentioning his entry into this admirable edifice; and especially, as a most intelligent draftsman, he would never have said that you enter through a hole when the entrance is a most beautifully wrought structure. But in order to satisfy completely those wishing to understand the orders and measurements, the ornaments

Plate 46. Plan of the Royal Caverns.

- A. Wheel
- B. Entrance
- c. Chamber
- D. Doors going into the sepulchres
- E, F. Sepulchres

and wonders, of these tombs in detail, even though they plainly may be seen in the plan and elevation of the said places, nonetheless the following lines will inform them of the aforesaid edifice. These grottoes, then, are below ground to the north, and were dug out by force of arm and chisel. What is more wondrous is that between the two windows by which you enter this place, there is a channel running around a square of about a palm and a half, within which a wheel, marked A, runs. This is five palms in diameter; it fills the said channel, with the greater part running inside to the left in the named channel. Its only function is to close the second window, which is the one by which you enter the said edifice, marked with the letter B. The said window is two palms wide and three high. The wheel runs from the left side to the right in the said channel, thus closing the window B, as I have said. The said channel conceals one palm of the wheel crossways, so that this wheel is not put in from the outside since it is impossible to enter or exit. Whoever has seen such a thing will say, as all the others do, who have, that it must have been manufactured inside. But since it is fixed in so narrow a space, no man may ever judge of this. Since this part is in open country, I employed all diligence to discover any sign of its installation, but this was never possible, which circumstance gives great force to the truth of the things which follow.

plate 46



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### Elevation of the previous plan. Chapter 47.

The sepulchres that are inside of the roughly forty cells, the first and second of which are marked E in the plan, each have three tombs, arranged like benches. This can be more easily seen in the elevation, and especially the special cell marked G and E. G indicates the place where they put the dead, E indicates the cell. The others, marked F, have all the tombs in relief, with the most beautiful grotesques, friezes, and leaf patterns, wrought on the spot by lamplight. A sure indicator of this is that they are so big that they could not have been inserted through, or taken out, of the narrow doors of the said cells. To get to the last ones the steps go down, while you climb returning. Letter C indicates the hall of this marvelous building. It has five doorways, marked D. Each is made of a piece, seven palms high, three and one-half wide, and a single palm thick, as can be seen in the following drawing. Their exits are made of the same and stand there. One of them is so subtly worked that when it is closed, you scarcely can discern the joint. What is more impressive is that, as it closes and opens, it is impossible to understand how the architect's genius could have attained such knowledge that he was able to give motion to the door without hinges or plates. Only a tiny bit cut from the same rock can be seen entering the extremities of these doors at the top and the bottom. Many have come to call this a "stantolo" or tenon. It cannot be fathomed how inside, where nothing can be seen, it was detached from the same rock that serves as a wall and turns and gives motion. And although I have subjected it to the most subtle inquiry and minutely examined how it could have been disjointed from the wall, I have never been able to understand how, since the contour of the said tenon is so subtly carved that you could scarcely fit the point of a needle in it.

### Plate 47. Elevation of the previous plan.

- A. Wheel
- B. Entrance
- C. Chamber
- D. Doors by which you enter the sepulchres
- E. Different elevations
- F. Ledges where they used to put the corpses

### Exhortation to those wishing to visit the aforesaid holy places.

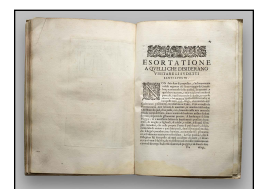
It would not be out of place if I wished to discourse briefly on the holy journey to Jerusalem, mentioning its character, its length, and what occurs on it. I greatly

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plate 47



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marvel at those many who, discussing this, instead of exhorting and encouraging the faithful to embrace it, attribute so many and great inconveniences to it, that not only the weakest, but even the bravest Theseus would be dissuaded. I, however, motivated by brotherly love, will not cease from reminding and advising every Christian of what I can and what I know, having the unvarnished truth of the matter in mind, and with no intent to blame any of the said writers, or hoping for gain from anyone. To make the said journey, then, you must leave aside every thought of your parents, wife, or children; of worldly goods and treasures, of whatever wealth you might have at home; desiring only to reach these holy lands, where the most merciful God deigned to take human flesh, to go among men, and finally to die for our salvation. The character of the trip is such that the pilgrim will be exposed to every hazard of land and sea; on it, doubtless, a thousand delays and perils may arise from weather, contrary winds, storms, and other inconveniences,

which there is no need to recount. Rather, one must prepare oneself mentally to suffer them patiently, even if they are life-threatening. Yet each should be assured that this most holy voyage is normally short and safe, in accordance with Heaven's good disposition, and as many have proved. I can bear willing testimony to this, that always with thanks to immortal God, I have personally proved this, arriving quickly and without the sort of toils that others exaggerate. Of its length, it can only be said that, if your ship's sails are filled with prosperous wind, innumerable miles are made. On the other hand, it seems that the voyage is longer than most sailors guess. Therefore, considering the inconstancy of the winds, and that the trip is almost all by sea, you must remain of good cheer, bearing with all, and thinking that, even if you have not arrived at that holy shore, you have already obtained your holy desire's end. Thus, no one will shrink from this glorious enterprise; and I add that I have yet to see the storied tyrannies of the Turks or Arabs. And if some may have been exposed to molestation, the Turks did not so far exceed the bounds that they were not quieted, and allowed us to pass, by our humility and soft words. O! faithful Christians! Please: if the farmer were to wonder at the harshness of his uncultivated land, at the strength of thorns, at the labor and sweat, and at so many other burdens, would he ever have gathered his grain multiplied? And the soldier, why does he undergo so dutifully the toils and labors of war, exposing himself to such open hazards of death, suffering with such patience heat and cold and every other evil, if not for the hope of victory and the crown of honor he bears back from

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the enemy? We would not have cinnamon, cloves, pearls, jewels, and so many other precious treasures if the merchant had gone about talking of shipwreck and the dangers of the sea, and stayed home in terror, rather than, charmed by the great profits, willingly entered every contest. Just so, all you Christians inspired to go to these holy places, you must not be dismayed by any obstacle, considering that neither the great, nor the small discomforts

will be without paragon, or less than fully recompensed. Thus, you will return again and again to these broad plains and mountains, through these hills and valleys, and you will remember that Our Lord Christ deigned to walk here, to preach here, to heal here; here to gather sinners to penance, here to fast, here to rest in weariness, here to ascend and teach, here to pray and transform himself; here to go fleeing, here to be born, here to be bound and dragged, here struck, veiled, and foully spat upon; here to be whipped and lifted onto the cross; and here harshly tormented to give up his soul to the eternal Father, all for love of us, and to regain heaven for us. What toil could terrify you? What anguish make you cowards? What danger could make you draw back? What torment would not be sweet to you? What death not dear to you? Neither yawning Scylla nor hungry Charybdis, not raging wind or calm, checking the ship; not the pirates seeking to rob you, nor the Turk, seeking to make you a slave; not hunger or thirst, not frost or any affliction shall dismay you, having in mind that Christ has inspired you to the holy enterprise, and will grant you patience in your travails and adverse fortune, as was clearly seen in the case of the holy Apostles and in all the glorious martyrs. Offering themselves and their lives in service to God, and to so many kinds of torments, his Divine Majesty fortified their minds and hearts so constantly, that discounting all, they bore it with the utmost sweetness and ease. This is why Saint Paul said, "In God my comfort, all things are possible." Were not the Hebrew youths, Shadrach, Meshach, and Abednego untouched and unharmed in the fiery furnace? Did not Daniel abide in the pit of lions, unassailed in their company? So the Lord pleasingly will provide for you that the sea will be calm, the pirates will not meet with you, the Turks will not molest you, and the journey will not be tedious. If, by chance, he tempts you a bit, he will not let you perish "but will with temptation also make a way to escape." [I Corinthians 10:13.]

PRAISE BE TO GOD.

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Florence: 1619, by the Cecconcelli.

[Device: Jupiter and its moons surrounded by a wreath and balls; the topmost bears the Medici fleurs-de-lis. Legend: The Stars know their Sun]

At the sign of the Medicean Stars  
With permission of the superiors.

colophon

